

THE CROWN *of* A BELIEVER

A detailed treatise on the status of Islāmic headgear
in the light of the Ahādīth and the lives of the Sahabah



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Zam Zam Publishers

Contents

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Name of the Book: The Crown of a Believer

First Edition: December 2002

Second Edition (Revised): October 2003

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Published by:

Zam Zam Publishers

Urdu Bazar Karachi-Pakistan

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Acknowledgements

All praise and gratitude is to Allāh, Our Creator and Sustainer. It is only through His benevolence that this humble work was carried out during my final year of studies at Madrasah Arabia Islamia, Azzaville.

I am greatly indebted to all my beloved teachers without whose guidance and effort I would not be able to even pick up a pen or a book.

Special thanks must be given to my respected mentor, Hadhrat Mawlānā Fazlur Rahmān Azmī (May Allāh bless us with his prolonged presence) who is a great source of inspiration to us all and someone to whom we can always turn to for help and counsel.

I also wish to show my appreciation to the following individuals: Mufti Muhammad Seedat, Imtiaz Kathrada and Obeid Salehjee for the proof-reading; Abubakr Rawat for designing the cover and Ml. Farzana Muhammad and Ml. Abdullah Dhabelia for their time, support and invaluable advice.

Ml. Yassif Ismail deserves a special word of thanks for the many hours of his valuable time spent in checking up all the references in this book and certifying them as correct.

Lastly, my beloved parents deserve the credit for whatever work Allāh takes from me, for were it not for them and their tremendous support I would not have been able to achieve anything.

Hussein Kadodia

Preface

The way we conduct ourselves speaks much of the values we hold. Likewise, the way we dress reflects our cultural heritage, religious values, and speaks a language of its own. A religiously dressed person portrays piety and a definite set of values.

Islam is not merely a belief structure, but a complete code of life. Not only does it provide guidelines for every aspect of life, but it further endeavours to reconcile the inner with the outer, the mundane with the spiritual and the metaphysical with the realistic. It is possessed of a harmonious and moderate outlook, and emphasises that whatever is within should be reflected without—failure to do so tends to lead to either fanaticism or liberalism.

Our attitude towards the Islamic attire should be likewise understood. The Islamic headgear too is fashioned in a particular way and for a particular purpose. It represents the noble qualities of submission, humility, and discipline. Whatever the design, the headgear reflects Islam and one's attitude towards Divinity.

Indeed, the headgear is not unique to Islam. It was also prevalent in other customs, and also reflected a certain ethos. The first reference of head-dress is found in the pre-historic rock paintings which were created by hunter-gatherers some ten to thirty thousand years ago. In the Indian rock art sites of Kumaun and Bhimbetka or in Rock art sites in Kerala one can find enormous reference of visual records that depict people wearing the headgear. During the Byzantine civilization in the 11th century head-dress became a regular feature which was later passed onto the European world, whereas Indian society was sporting head-dress as a regular costume by 10 000 B.C.E.

As part of the requirements of the oath, most of the nations of Europe demanded (and some still demand) that the Jews swear with their heads covered. A law of Hungary issued in 1517,

demands that a Jew should swear "*Pileum Judaicum in capite habens*". Similar are the laws of Saxony, Nov. 22, 1838; May 13, 1839; and May 30, 1840; of Schaumburg-Lippe, March 19, 1842; of Denmark, 1843; of Brunswick, Jan. 14, 1845; and of Austria, 1846. In a trial at a police court in London, a Jew swore with uncovered head, and the attorney for his opponent objected to the oath, because the Jews did not consider such an oath valid; and the judge sustained the objection ("Jewish Chronicle," Aug. 9, 1901, p. 17). Jewish custom has for ages required men to cover the head in order to show their humility and reverence before God.

Yet, headgears are not a simple head-cover, but it has a mystic socio-religious semblance and has served as a customary symbol in man's socio-cultural endeavour. Behind every size, shape or colour there is a meaning which signifies the origin of wearer, his dialect, religion, caste and as well as his profession.

It is not insignificant then that describing the dress of the Muslim populace Captain Burton in his account of Zanzibar (1:382) says: "The Arab's head-dress is a *kummeh* or *kofiyah* (red fez), a Surat calotte (*afiyah*) or a white skull cap worn under a turban (*kilemba*)."¹ In Islam, the rule of identification holds relevant. The historian and hadith master, al-Turtushi, relates in his book *Siraj al-muluk*-that 'Abd al-Rahman ibn Ghanam said: "When 'Umar ibn al-Khattab (RA) made peace with the Christians of Syria... we took upon ourselves an oath that... [among other conditions] we shall not attempt to imitate the Muslims in their dress, whether with the *qalansuwa*, the *imama*, the sandals, or parting the hair." This amplifies the need for Muslims to be distinct from other religions and cultures in dress just as they are distinct from them in belief in all times. Above all, the Muslim mode of dressing is deemed necessary for the fear of Allah to manifest itself in man's general bearing.

Maulana Husain Kadodia has taken great pains to establish the headgear in the light of the sunnah and other reliable sources. May

Allah Ta'ala reward him for his efforts in highlighting the importance of the Islamic headgear. He has described the Sunnah headgear in a most scholarly and commendable manner. In an era when one sees more hair than headgears, outside and even in the Masjid, a book of this nature is most welcome. Indeed, wearing the headgear is not ritualistic at all, and it should form part of our overall efforts of reviving the Sunnah and the spirit of Islam.

We pray that our love for Islam be increasingly reflected in our dressing and attire - *Amin*.

Mawlana Ashraf Dockrat

Dar al-Salam Islamic Research Centre, Pretoria
Friday 15th Nov. 2002 // 10th Ramadan 1423

Foreword

The Muslim Ummah at large is passing through a very trying and turbulent period. Muslims everywhere and the practices of Islâm have become the targets of ridicule, cynicism and often misguided or uninformed mistrust. No stone has been left unturned to undermine Islâmic beliefs and practices. These times have indeed become reminiscent of the period referred to by our beloved Prophet ﷺ where he equated the difficulty of practising upon true Islâm with holding onto a blazing coal of fire.

Extremely distressing is the observation that the attack on Islâm has also taken on an ideological form. "Scholars" and modern-day "enlightened thinkers" having donned the garb of religious clerics and jurists, deviously question the authenticity of accepted Islâmic practices, thereby sowing the seeds of doubt in the minds of the ill-informed masses. Even those practices upon which the very identity of a Muslim hinges and which were meticulously upheld and adhered to throughout the glorious centuries of Islâm by our pious predecessors, are targeted.

A classical example is the ludicrous and shocking claim that the topî and turban are not part of the Sunnah and strict adherence to this noble practice will in fact constitute bid'ah (religious innovation). A sad and telling testimony as to how low the general level of Islâmic knowledge is, especially among the youth, is the manner in which this baseless assertion has taken root in the Muslim masses. What is more worrying is that such a callous disregard for the beliefs and practices of our pious predecessors (Sahâbah, Tâbi'in, Aimmah Mujtahidîn etc) means that very difficult times lie ahead for us. If we are no longer going to regard as sacred the knowledge and practices of our pious elders, then Allâh only knows what of true Islâm will be left in us, now that this cancer has taken root.

One cannot possibly overstate how important and relevant a piece of work this book (The crown of a believer) is, under the present

circumstances. Not only does it succinctly succeed in proving beyond doubt the relevance of the topî, but it also sounds out a clear and explicit message:

"In every era Allâh will use his chosen ones to defend and uphold the true way of life of Rasûlullâh ﷺ regardless of the plots and ways of the enemies of Islâm."

The truth will prevail and it is clearly accessible for those who seek it. To this end we express our sincere gratitude to Ml. Husain Kadodia for this excellent Khidmah (service) of dîn and we make du'â that Allâh Ta'âlâ keeps him firm on Ímân and takes much more work from him.

Moulana Ahmed Suleman Khatani

Bishr Hafî: *If a topî had to fall from the sky, it would fall onto the head of one who doesn't want it! (Hilyatul Awliyâ Vol.8 Pg.355)*

Introduction

Following the Sunnah of Rasûlullâh ﷺ is the only source of glory and success, for Allâh has commanded us to follow him and has guaranteed us guidance if we do so.

Those who understood this command best were the Sahâbah ﷺ the illustrious companions of Nâbî ﷺ. We therefore find them clinging to every aspect of the life of Nâbî ﷺ. The classification of his actions into *sunanul hudâ-* practices carried out as an act of worship- and *sunanuz zawa'id-* practices carried out more as a habit- was unknown to them. The mere fact that it is a Sunnah of Rasûlullâh ﷺ was sufficient for them to realise that we have to follow it.

On account of the great importance attached by the Sahâbah ﷺ to following the Sunnah, the Sahâbah ﷺ have also become role models of the Sunnah. We have therefore been ordered, in both the Qur'ân and Ahâdîth, to follow these great flag-bearers of the Sunnah. From amongst these great sunnats, is the Sunnah of keeping the head covered at all times.

This book is a collection of narrations, as well as statements of 'ulamâ concerning the Sunnah of the topî (Islamic headgear).¹ Special attention was given to discussing the significance of the topî and the importance of covering the head when in salâh.

May Allah accept this humble effort!

Âmîn

¹ "Topî" is an urdu word for the hat worn by Muslims. We have used it throughout this book on account of its widespread usage.

The Sunnah of covering the head

All praise is due to Allah who granted us clothing to cover our bodies and beautify them. Peace and salutations be upon His messenger, Muhammad ﷺ. From amongst the noble Sunan (practices) of Rasûlullâh ﷺ is that he covered his head at all times. He generally adopted the turban for this purpose, but would, at times, wear only a topî (Islamic headgear). This practice was adopted by the Sahâbah ﷺ and has remained the practice of the 'Ummah from then onwards.

It is only recently that a group arose, claiming that covering the head has no place in Islâm; instead they have relegated it to the place of a ritual or custom.

To backup their ridiculous claims, they assert that there exist no ahâdîth (narrations of Rasûlullâh ﷺ) proving that Nâbî ﷺ wore a topî, conveniently sidestepping the issue of the turban, as it is proven from many authentic ahâdîth.

In this book I intend to show that this claim of theirs is baseless; rather there are dozens of ahâdîth discussing the topî of Nâbî ﷺ, in addition to hundreds of other narrations showing the topî of the Sahâbah ﷺ and the Tâbi'in ﷺ, and the great importance they attached to it.

I have also quoted extensively from the great scholars of the past, who testified to the lofty position held by the topî in Islâm.

My secondary aim is to show that, as many different types of topîs are proven from ahâdîth, one may adopt any material, style or colour of topî with the assurance that he is following the Sunnah.

Great efforts were made to ensure the authenticity of every narration quoted; I have therefore devoted a special chapter to outlining the authenticity of the narrations in this book.

While I have tried my utmost to ensure that the book is free of errors, I am only human and thus prone to err.

I would greatly appreciate being informed of errors of any type in this book, so that they could be rectified in future editions.

I would also like to extend a request to all 'Ulamā and scholars of dīn to please forward to me any other narrations they come across concerning the topī, as well as any suggestions they have concerning this book.

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The authenticity of the narrations in this book

When discussing the viability of a hadīth as proof, we divided the narrations into three categories:

- I. *Strong*- this includes 'sahīh' and 'hasan' narrations, as well as 'hasan li ghairihī' i.e. those weak narrations that are classified as strong on the basis of their being supported by other narrations.
- II. *Weak*- by these we mean such narrations that have slight weaknesses in them. This may be used to show the desirability of a certain act or to back up other narrations.
- III. *Very weak*- these are such narrations that may only be quoted if their weakness is mentioned at the same time. No law at all may be extracted from such narrations.

In this book we used the first group as our main source, taking support from the second group when the need arose. The status of the chain of narrators of each hadīth is clearly mentioned in the footnote accompanying it; however we kept it in the Arabic language, as the terms used are quite intricate and generally only understood by those familiar with Arabic. However, if an extremely weak narration was quoted, then this was pointed out in the English text as well.

The different types of narrations

The narrations in this book are of two types:

- I. *Marfū'*- The statements of Rasūlullāh ﷺ concerning covering the head or narrations concerning the topī of Rasūlullāh ﷺ.
- II. *Mauqūf*- The narrations concerning the topī of the Sahābah ﷺ, the Tābi'īn ﷺ، or those after them.

When quoting narrations from the first category, we endeavoured our utmost to find judgements of the leading muhadithīn (scholars of hadīth) concerning the strength of each narration. An in-depth study was conducted into every narration, to such an extent that, at times, hundreds of books were referred to resulting in over a week being spent on one hadīth. The summary of each study can be found in the footnote under the respective hadīth.

When checking the narrations of the second group, the difficulty we encountered was that very few muhadithīn have ever discussed the condition of these narrations. We thus had to check up each narrator individually, to ascertain his reliability. This was quite a daunting task, as the narrations of this type, in this book, number over 100. Each narration has a chain of transmission containing 4 to 10 narrators. Thus over 500 narrators had to be scrutinised according to the standards laid down by the leading scholars of hadīth.

Errors have undoubtedly occurred, but we tried to keep them to a minimum by double-checking everything and by relying on the accepted and trusted books of 'Jarh wat Ta'dīl'- the field of ascertaining the strengths and weaknesses of narrators.

We relied to a great extent on the books of Ibn Hajar Asqalānī, Shamsudīn Azh-Zhahabī, Yūsuf Mizzī and Khatīb Baghdādī. Great support was also taken from the works of Imām Bukhārī,

ibn Abī Hātim Rāzī, ibn Hibbān, ibn Asākir, As-Sam'ānī رَمَمَ اللَّهُ عَلَيْهِ الْكَفَافُ، and many others.

The majority of the narrations in this book were taken from such books of hadīth and history that mention a chain of transmission with each narration, thus each narration was checked to determine its strength. Many narrations were however, taken from the reliable books of history which either do not mention the chain of narrators or if they do mention them, then the need was not felt to check up these narrations on the basis of the reliability and authenticity of these books eg. Al-Bidāyah wan Nihāyah of ibn Kathīr, Tārikhut Tabarī, Siyaru A'lāmin Nubalā of Az-Zhahabī etc.²

- ² عند العزو إلى إحدى الكتب الستة الرقم الأول هو رقم الصفحة بالطبع الباكستانى و الرقم الثاني هو رقم الحديث بطبع دار السلام.
- المراد بقولنا " رجاله رجال الصحيح " أن رواه كلهم قد روی عنهم البخاري أو مسلم في صحيحهما
- المراد بقولنا " رجاله متفرقون " أن بعض رواهه قد وثق و الباقين أقوى منه أو مساوين له

The number of narrations in this book

The total number of narrations that we could find concerning the topī is over 250.

40 of these are Marfū' (concerning Nabi ﷺ), while the remainder are Mauqūf (concerning the Sahābah رضي الله عنه and others). The overwhelming majority of these narrations are strong while there are weak ones as well.

We inserted these narrations into their relevant chapters where possible and mentioned all the Marfū' narrations as well as a summarized discussion of their strength, in Arabic at the end of the book.

The topī

What is a topī?

The word 'topī' is an Urdu word; however it will be used throughout this book because of its widespread usage.

The Arabic equivalent is قَلْسَةٌ 'qalansuwah'. This is the word used for the topī in most of the ahādīth as well as in the books of history.

The definition of the *qalansuwah* is:

"A covering for the head which

- is black, white or any other colour,
- generally has both an inner and outer-lining but sometimes only has one lining,
- is found both with earflaps and without them,
- is made of fabric or leather, but generally of fabric and
- a turban is generally worn over it."¹

Many other words are also used for the topī in the Arabic language. These will be discussed in detail in the chapter concerning the different types of topīs. Here we have sufficed on just listing some of them:

كُمة , طائحة , عرقية , طربوش ,
قلساتة , عراقية , قلسستة , كوفية ,
برنس , قلنستة , طرطوز , شاشية

¹ متحف السول على وسائل الرسول إلى شامل الرسول ١/٥٠٨، الدعامة ص ٤٠ تلا عن شرح كتاب التصريح للمراء و شرح الشسائل لابن حجر المتصلي.

The history of the topī

Historians have mentioned very little concerning the origin of the topī and the different phases it passed through.

‘Allāmah Ibnu Ja‘far Al-Kattānī رحمه الله، mentioned that we could gauge how long the topī has been in vogue, from the narration of Tirmidhī in which mention is made of the topī of Mūsā ﷺ.²

‘Allāmah ‘Azīzī رحمه الله، has written that topīs were very common amongst the Arabs, from the time when Nabī ﷺ was sent to them.³

Abūl Qāsim Al-Baihaqī رحمه الله، has mentioned that the first person to adopt the topī was Shīth, the son of Ādām ﷺ.⁴

The great scholar, Shaikh Abūbakr Ibn ‘Arabī رحمه الله، has, in his commentary of Tirmidhī, ‘Āridhatul Ahwazī’ (Vol. 7 Pg. 242), classified the topī as part of the attire of the Prophets ﷺ and of those pious ones who tread the path towards Allāh.

² الدعامة ص ٤٩ و الحديث وإن كان فيه كلام لكن ذكرت قلنسوة موسى في روايات اخر منها: ما رواه القرطبي في الجامع لأحكام القرآن ٢٨٧/٧ عن ابن القاسم قال سمعت مالكًا يقول: كن موسى إذا غضب طلع الدخان من قلنسوته و روى ابن عساكر (٦١/٦١) ثوره عن زيد بن أسفه و منها ما أشارجه ابن أبي شيبة في مصنفه ١٨٥/٧ عن وهب بن منبه قال كان على موسى يوم نحي وبه عند الشجرة جبة من صوف وجلد من صرف وقلنسوة من صرف.

³ السراج المغربي ٢٢٥/١

⁴ محسن الرسائل ص ٣٢٠ وهو من زيادات الحسن تقل عن مشارق التجارب

Many different types of topīs were worn in the time of Nabī ﷺ, including the *burnus* (a hooded garment), however it seems that the *burnus* came into vogue well before this time, as it was very popular with the Christian monks of that time.

Imām Mālik رحمه الله، was asked concerning the origin of the topī. He answered, “It was found in the time of Rasūlullāh ﷺ and in my opinion it was found before that as well.”⁵

Hafiz Jalâluddîn Suyûtî رحمه الله، has written that the first person to wear a (very) high topī was Hishâm Ibn Abdul Malik (the famous Umayyad Khalifah who ruled from 105 A.H. until 125 A.H.).⁶

Historians agree that the person responsible for the widespread wearing of extremely high topīs is the Khalifah Al-Mansûr. In the year 153 A.H. he ordered the public to wear very high, black topīs as a result of which topīs about 40 cm high were made, with bamboo inside propping them up..

Abû Dulâmah, a famous poet and one of those forced to wear this topī, composed the following poem concerning this incident:

وكان نرجى من إمام زيادة * فزاد الإمام المصطفى في القلانس
تراها على هام الرجال كانوا * دنان يهود حللت بالبرانس

“We were hoping to get an increase from the Khalifah,
instead he increased the height of our topīs.
You would see them on the heads of men,

⁵ المختار شرح المرطا، كما في الدعامة ص ٤٩

⁶ الرسائل في معرفة الأولياء ص ٨٠

as if they were earthenware jugs of the Jews, draped in hooded-cloaks.”⁷

It is narrated that Abū Dulāmah, on another occasion, visited Al-Mansūr while dressed in the uniform that Al-Mansūr had ordered them to adopt i.e. wearing a tall, black topī; a cloak with the following āyah engraved on the back:

فِسْكِفُوكُمُ اللَّهُ رَوْهُ الْسَّمِيعُ الْعَلِيمُ

“Allah is sufficient for you against them. He is the All-seeing, the All-knowledgeable.”

and with his sword hanging from his waist. (The normal practice of the Arabs was to hang the sword around the neck). The following conversation then ensued:

Al-Mansūr: How are you? O Abū Dulāmah!

Abū Dulāmah: Not well at all, O Amīrul Mu'minīn!

Al-Mansūr: Why is that?

Abu Dulāmah: What do you expect from a person whose face is in the middle of his attire (because of the high topī), whose sword is in his posterior and who has thrown the Qur'ān behind his back?

Al-Mansūr was greatly amused at this retort and immediately ordered that this uniform be changed.⁸

It seems that these high topīs caught the fancy of many, thus they became popular to such an extent that in the year 250 A.H. the

Khalīfah Al-Musta'in passed a law ordering people to reduce the height of their topīs.⁹

'Allāmah Kowtharī رحمه الله has written that the high topī was generally worn at official functions (during the 'Abbāsid reign).¹⁰

'Allāmah Tabarī رحمه الله has recorded that in the year 235 A.H. the Khalīfah Al-Mutawakkil ordered all Non-Muslims living under Muslim rule to adopt clothing different from that worn by the Muslims. Those of them who wore topīs had to wear topīs a different colour from that worn by the Muslims and had to sew two buttons to them, as a distinguishing symbol.¹¹

Shaikh Arif Hifnī رحمه الله writes, in his commentary of Jāmi'us Saghrī, that (in his time) the topī was very common in Hijāz (the region wherein Makkah and Madīnah are situated).¹²

Yazid ibn Khālid says: I saw Abul Umaitir (who was declared the Khalīfah in 195 A.H) with 500 of his supporters walking in front of him, all wearing tall Syrian topīs.¹³

Shaikh Yāqūt Al-Hamawī (626 A.H) رحمه الله writes concerning the people of بلغار (Bulgaria), that all of them would wear a topī.¹⁴

⁹ تاريخ الخلفاء ص ٤٠٦ و الرسائل إلى معرفة الأولياء ص ٨٠

¹⁰ تعلیقات الكوثری على مناقب الإمام أبي حبیبة للذهبي ص ٨

¹¹ تاريخ الطبری ١٥٦/١١

¹² الدعامة ص ٤

¹³ تاريخ دمشق ٢٢/٤٣

¹⁴ معجم البلدان ٤٨٨/١

⁷ الكامل لابن الأثير ٦١٠/٥، تاريخ الطبری ٦١٧/٨، تاريخ النہی ٢٥٦/٩، التحریر الراہرۃ ٢٠/٢

⁸ تفسیر القرطبی ١٤٣/٢

He also authored the following interesting article concerning Sijistān.

"The men all wear two or three turbans at once, whose colours are generally white, green, red and yellow. These are then tied around a huge cup-shaped topī, in such a manner that all the different colours are displayed."

All of them follow the Hanafī mazhab and (because of strict adherence to the laws of hijāb) no woman ever leaves her home. If she has to visit her family, then this is done after nightfall."¹⁵

We can thus conclude that wearing the topī was the practice of the Prophets ﷺ and has remained the practice of the Muslims for hundreds of years.

*May Allāh grant us the ability to follow their blessed footsteps.
Amin*

¹⁵ سعیم البلدان ۲/۱۱۰

The significance of the topī

It will become clear to us from the coming narrations that the topī formed an integral part of the dressing of the beloved Rasūl of Allāh ﷺ and his illustrious companions, the Sahābah رضي الله عنهم، and has remained part of the dressing of the Muslims right up to these times.

'Allāmah Ibn Qayyim Al-Jauzīyah, 'Allāmah Suyūtī, Ibnu'l Hajj, Mīrak, 'Allāmah Bārizī and Shaikh Muhib At-Tabarī رحمه الله، have all written:

"Nabī ﷺ would normally wear a turban with a topī underneath. He would sometimes wear only a topī and at times only a turban."¹

'Allāmah Tibī رحمه الله، (743 A.H.), the first commentator of Mishkātul Masâbih (a famous book of hadīth), mentioned that the wearing of a topī alone (i.e. without a turban) is (also) Sunnah, as is the practice of many.²

The great scholar, Shaikh Abûbakr Ibn 'Arabī رحمه الله، has, in his commentary of Tirmîzhî, 'Aridhatul Ahwazî (Vol. 7 Pg. 242), classified the topī as part of the attire of the Prophets ﷺ and of those pious ones who tread the path towards Allāh جل جلاله. He also mentioned that it protects the head, stabilizes the turban and (most importantly) it is *sunnah*.

'Allāmah Ibn Jawzî رحمه الله، has also classified the topī as Sunnah.³

¹ زاد الماء / ۱، المخارى / ۸۲، الدعامة من ۲۳

² الكافي عن حقائق السنن ۲۱۰/۸

³ شرح الثارى على المسائل ۲۰۲/۱

Sulaimân Ibn Abî 'Abdullâh رَضِيَ اللَّهُ تَعَالَى عَنْهُ مَوْلَانَا، mentions that he found the senior Muhâjirîn رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ tying turbans on their topîs.⁴

So much importance was given to covering the head by our *Salaf*'s *Sâlihîn* (pious predecessors i.e. the Sahâbah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and those after them) that we find them always wearing turbans. This fact is undeniable in the light of the hundreds of narrations concerning the turban of Nâbi ﷺ, the Sahâbah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and those succeeding them.

Rukânah رَضِيَ اللَّهُ تَعَالَى عَنْهُ reports that Rasûlullâh ﷺ said:

لَا ترال أُمّةٍ على الفطرةِ مَا ليسوا العِبَادَةُ عَلَى الْفَلَاتِسِ

"My followers will remain on the *fitrah* (the Sunnah of the Prophets رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ or the original path set down by Allâh) as long as they wear their turbans on topîs."⁵

Note: We were unable to trace some of the narrators of this hadîth; therefore we could not verify its authenticity.

Imâm Mâlik رَحْمَهُ اللَّهُ تَعَالَى mentions that it was the practice of the Sahâbah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ to wear topîs.⁶

There can be no doubt in the fact that donning the topî was the practice of the Sahâbah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and their successors. In addition to the abovementioned narrations, the following great personalities are all reported to have mentioned that it was the practice of the Sahâbah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ to wear the topî.

- | | |
|--|--|
| 1. Hasan Basrî ⁷ | 5. Wâil Ibn Hujr رَضِيَ اللَّهُ تَعَالَى عَنْهُ ¹¹ |
| 2. Imâm Mâlik ⁸ | 6. Faltân Ibn 'Âsim رَضِيَ اللَّهُ تَعَالَى عَنْهُ ¹² |
| 3. Abû Kabshah ⁹ | 7. Ibrâhîm An-Nakha'i رَضِيَ اللَّهُ تَعَالَى عَنْهُ ¹³ |
| 4. 'Abdullâh Ibn Abû Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ ¹⁰ | 8. Mahmûd Ibn Labîd رَضِيَ اللَّهُ تَعَالَى عَنْهُ ¹⁴ |

The books of history also show very clearly that it was always the practice of the Muslims to wear the topî.

⁷ البخاري تعلينا ص ٥٦ - باب السجود في شدة الحر - و قال الحافظ: "وصله ابن أبي شيبة"

⁸ شعب الإيمان ١٦٧/٥ و رجاله ثقات

⁹ الثرمذني ص ٣٠٨ (١٧٨٢) و قال: هذا حديث منكر

¹⁰ عملة القاري ٣٠٦/٢١ و منح الباري ١٠ ٢٧٢/١٠

¹¹ ابن شرîعه ١/٢٢٣ و قال عتقه: (استاده صحيح، و رواد أبو داود ص ١٠٥ (٧٢٨)

¹² ابن قانع في معجمه (١٥٣٤) و أبو نعيم في تاريخ إصياغان ٢/١٣١ و الطبراني

¹³ عبد الرزاق ١/٤ و رجاله رجال الصحيح في الكبير و قال المنشي في المجمع (٢٢٢٦): رجاله موثقون

¹⁴ المغازى للواقدي ٧٥/١ و رجاله ثقات إلا الواقدي وهو مقبول في المغازى

¹⁵ رواه الديلسي في مستند الفردوس ٥/٩٢ و فيه رواي ضعيف و جماعة لم يأثروا على

¹⁶ ترجهم، و ذكره الكبان في الدرعامة ص ١٥ و لم يعرض تصحيحه أو تضليله و الله أعلم.

¹⁷ التمهيد ٢٦١/١٤

The great historian, 'Allāmah Ibn Jarīr At-Tabarī رحمه الله ، has, in many places of his book, *Tārīkhul Ummāt wal Muliūk*, discussed the dressing of the Muslims and has mentioned that the topī of the Muslims of a certain era was of a particular type. (E.g. Vol. 11 Pg. 3 and Pg. 156)

In the same strain we find that another famous historian, Muhammad Ibn Sa'īd رحمه الله ، when discussing the topī of Dāwūd At-Tā'i رحمه الله ، mentioned that his topī was similar to the topī worn by the businessmen of that time.¹⁷

Thus it was the habit of the businessmen as well, to adhere to the *Sunnah* of the topī.

'Allāmah Ibn Taymīyah رحمه الله ، has also highlighted the importance of the topī. It is mentioned in his *Majmū' Fatawā* (Vol. 11 Pg. 493) that he was asked regarding a group of Muslims who engaged in a variety of weird actions viz. carrying snakes, keeping dishevelled hair, leaving their heads uncovered etc.

He answered that actions such as leaving the head uncovered etc. are neither the distinguishing characteristics of the Pious nor of the Sahābah رضي الله عنهم nor the Tābi'īn and was not found amongst the 'Ulamā of the Muslims in the previous or latter times, therefore they have opposed the path of the Muslims, have abandoned the realities of our dīn (religion) and have strayed off the path of the servants of Allāh.

This strong rebuke by 'Allāmah Ibn Taymīyah رحمه الله ، speaks volumes of the importance attached by him to the topī.

Anyone who peruses through the books of history will realize that the topī was always a latent feature of the lives of the Muslims. This

¹⁷ ابن سعد ٢٤٧/٦ و رجال رحال المسجع

can be gauged by the fact that in every era there lived a group of people whose sole occupation was the sewing of topīs. If it was not the practice of the people to wear topīs then for whom were they making the topīs?

The following incident concerning a topī-maker is mentioned by Hafiz Ibn Kathīr رحمه الله :

Qādhī Abū 'Umar رحمه الله ، (320 AH) was a great scholar who was known for his beautiful character and fair dealings. On one occasion when many of his associates were gathered around him, a roll of expensive material was placed before him to purchase. The associates of the Qādhī greatly admired the rich cloth, so the Qādhī purchased it for 50 dīnārs (gold coins) and then ordered a topī-maker to make topīs from this material for all those present.¹⁸

The famous Mufassir 'Ikramah رحمه الله ، who was a Tābi'ī (one who met the Sahābah رضي الله عنهم), explained that the verse:

و لا تقربوا مال اليتيم

"Don't even come close to the wealth of an orphan"

means: "Don't even take a topī from him".¹⁹

We thus learn that the topī was part of their wardrobe, as well.

The historians have mentioned that there was a certain family who lived from about 100 A.H. who were known as the 'Dowraqī' family

¹⁸ البداية والنهاية ١١/١٧٢

¹⁹ نسخة الطري ٣/٥٩٩ و الدر المشرور ٣/٢٨٤ عن أبي الشيخ

on account of them wearing a type of high topī known as ^{الذرقة} ‘The Dowraqîyyah’.²⁰

From this we can understand how particular the Muslims were regarding the wearing of the topī.

Another proof that the topī was worn in the time of the Sahâbah رض and those after them are the many narrations mentioning the discussions of the Mufassirîn (commentators of the Qur’ân) of those times, concerning whether giving someone a topī will be classified as clothing him and thus suffice as *kaffârah* (atonement) of a broken vow, as Allâh Ta’âlâ has ordered us saying:

^{أوْ كِسْوَتُهُمْ}
“or clothe them.”

Hadrat ‘Imrân Ibn Husain رض answered this question in the following manner, “If a delegation visits your leader and he gives each one of them a topī, will you say that he has clothed them? No.”²¹

This also shows that the topī was one of the items of clothing worn in those glorious days.

After studying all these narrations, we can only arrive at one conclusion and that is that the topī forms an integral part of the dressing of every Muslim and there can be no doubt in the topī forming part of our religion.

²⁰ الأنساب للسعدي، الثقات لابن حبان، ١٠٥/٥، ٥٦٤/٢.

²¹ الدر المختار ٣/١٠٤ عن عبد بن حميد و ابن المندز و ابن أبي حاتم و قال الحافظ في

التلخيص الحبير ٤/١٧٢ (سنده ضعيف)

Why should we wear the topī?

A doubt lurking in the heart of many people is that the topī was worn by Rasûlullâh ﷺ as a habit not as an act of worship; there is therefore no need for us to emulate Rasûlullâh ﷺ in this regard as there will be no reward in practising upon that which is not an act of worship.

To clarify this doubt, the following should be borne in mind: Firstly, when the intention is to attain the pleasure of Allâh then one will be rewarded for any action performed. This is derived from the hadîth: “Actions are judged by the intention.”²²

Secondly, we have been ordered by Allâh ﷻ to emulate Rasûlullâh ﷺ. No distinction was made between emulating him in those actions done out of habit and those done as an act of worship. Allah Ta’âlâ ordered Nabî ﷺ to announce, “If you love Allâh then follow me, Allâh will love you.” (Surah Âlu ‘Imrân Verse 31)

‘Allamah Ibn Kathîr رحمه الله, stated in the commentary of this verse: “This verse classifies as a liar any person who claims to love Allah yet does not follow the pattern of Rasûlullâh ﷺ. This (classification as a liar) will continue until he follows Nabî ﷺ in all his statements, actions and conditions.”

Thirdly, the practice of the Sahâbah, Tâbi’în and those after them has always been to emulate Rasûlullâh ﷺ even in the minutest details. Dozens of narrations in Hayâtus Sahâbah and other books testify to this. By us claiming that these things are baseless, we are

²² الصحيح للبغاري ص ٢ (١)

refuting something that has remained the practice of this Ummah from its very inception and are in fact claiming that no one properly understood Dīn until today. Allāh forbid!

Lastly, the topī has today become a distinguishing characteristic of the Muslims. As soon as we see someone wearing a topī, regardless of which part of the world we are in, we identify him as a Muslim. It is thus necessary for us to hold fast to our Muslim identity and strive to distinguish ourselves from the disbelievers.

Wearing a topī without a turban

There exists a difference of opinion amongst the muhadithīn as to whether it is Sunnah to wear the topī alone, or does it have to be worn with the turban.

This difference of opinion is based on the following hadīth. Rukānah ﷺ quotes Rasūlullāh ﷺ as having said:

فرق ما بيننا وبين المشركين العمامات على القلانس

"The difference between us and the polytheists is that we tie our turbans on topīs"²³

This Hadīth has been interpreted in two ways:

1. We wear turbans and topīs while the polytheists only wear topīs. In this case the differentiating factor would be the turban.

A large group of muhadithīn has preferred this explanation. From amongst them are:

²³ قال الترمذى ص ٣٠٨ (١٧٨٤): "هذا حديث حسن غريب ورواه أستاذة ليس بالقائل، ولا تغافل أبا الحسن السقلاوى ولا ابن ركناة."

ورواه أبو داود ص ٥٦٤ (٤٠٧٨) والحاكم ٢٤٢ وغمراها.

قال البخارى في تاریخه ١٨٢: "إسناده مجهول لا يعرف سباق بعضهم عن بعض."

وقال الذهبي: "لم يصح حدیثه" - أي حدیث محمد بن رکانة المراوي - مذکوب التهذیب ١٥٢/٧

وهي هذا الاستدلال انتلاف كثیر، انظر بذل المجهود ٢٠١ وتحفة الأشراف ١٧٤/٢

'Allâmah Ibn 'Arabî, Munâwî, 'Azîzî, Jazrî, 'Arif Billâh Al-Hifnî, Zurqânî, Baijûrî, Kattânî, Mullâ 'Alî Qârî and Moulâna 'Abdul Hay Al-Lucknowî رحمه اللہ.

2. We wear topîs and turbans, while the polytheists only wear turbans, without topîs. In this case, the distinguishing factor would be the topî and not the turban.

An equally large number of 'Ulamâ have preferred this view. They are:

'Allâmah Tibî, Muhib Tabarî, Mirak, Ibnul-Qayyim, Ibnul Haj, Halbî, Ibn Hâjî Al-Haitamî, As-Suyûtî, Ibnul Malik, Jassûs, Abdul Haq Dehlawî, Moulâna Rashîd Ahmad Gangohî and Moulâna Khalîl Ahmad Sahâranpûrî رحمه اللہ.

'Allâmah Ibnul Ja'far Al-Kattânî رحمه اللہ, has mentioned that the explanation given by the first group is more suitable to the hadîth i.e. the turban is the distinguishing characteristic.

This is supported by a number of other, albeit weak, narrations that show that the turban is the distinguishing mark of the Muslims.²⁴

Based on this commentary of the hadîth, some 'ulamâ claim that it is makrûh (reprehensible) to suffice on wearing a topî and not adopting the turban. However, the following important points should be borne in mind:

Firstly, this hadîth is extremely weak, thus no laws may be deduced from it.

Secondly, no clear-cut ruling may be passed based on this hadîth, because of the great difference of opinion concerning its purport.

Thirdly, there are a number of strong narrations that show that wearing a topî alone was also a Sunnah of Nabi ﷺ, even though adopting the turban is far more rewarding and beneficial.

Even if we do assume that this hadîth is sound and that sufficing on the topî was from the characteristics of the polytheists, then too it would be completely permissible to wear only a topî in these times as the topî is not a characteristic of the polytheists anymore. Yes, adopting the yarmulke of the Jews would be impermissible as it is a salient feature of Judaism.

The colour of the topī

A. White

The colour greatly liked by Nabî ﷺ was white and therefore he normally wore a white topī.

عن ابن عمر رضي الله عنهما : كان رسول الله ﷺ يلبس قنسوة بيضاء

Ibn 'Umar narrates that Rasûlullâh ﷺ would wear a white topī.¹

Similar narrations have been narrated by:

1. Ibn 'Abbâs رضي الله عنهما²
2. 'Âishah رضي الله عنها³

¹ الطبراني في الكبير و قال للبيهقي في المجمع ٢١١/٥ : فيه عبد الله بن عباس روى ابن حبان و قال رجلا اخطأ و ضعفه جمهر الأئمة و بقية رجاله ثقات، قال العزيزي في السراج المنير ١١٣/٤ : [استاده حسن].

² أثر الشیع في أخلاقی النبي ص ١٠٤، قال العراقی في المغایر عن حل الأسفار ٢/٣٧٦: ضعف، وكذا ضعفه الفتنی في تذكرة المرضعات ص ١٥٥، وأما ما قال الشیع علی عرش زواره الأجزاء المنشورة ص ٤١٨: [استاده واد، العززمی هو محمد بن عبد الله و هو متوفى] في قبیه نظر لأن العززمی هنا هو عبد الملك بن أبي سليمان كما في كشف النقاب وهو صدوق له أوهام كما في التقریب، و في سبل المدى ٢/٢٨٤ "مصریة" بدلاً "مضیرة".

³ ابن عساکر ٤/١٩٣ و فيه عاصم بن سليمان الترمذی و لعله الكوزی البصري الذي قال الذین یھو متهم بالکذب، سورة الذینی ص ٤٩١، و انظر الكامل لابن عدی ٦/٤١٣ و هو ابن عساکر في تاريخه ٤/١٩٣ او سبل المدى ٢/٢٨٥، و ضعفه في الدعامة ص ٤٧.

⁴ فيض القدير (٢١٦٧) بلطف "كان يلبس قنسوة بيضاء لاطنة".

⁵ و الحديث تشهد له روايات أخرى حين يكون حسنة لغرة

3. Abû Hurairah رضي الله عنه⁴

4. Farrqad رضي الله عنه⁵

5. Anas رضي الله عنه⁶

Nabî ﷺ has also ordered us to wear white saying:

البَسُوا مِنْ ثِيَابِكُمْ الْيَابِضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفَنُوا فِيهَا مَوْتَاكُمْ"

"Wear white clothing, for it is amongst the best of clothing and enshroud your dead in it."⁷

We should thus endeavour to wear white clothing and topīs as often as possible, as we would be carrying out the command of Rasûlullâh ﷺ and be following the pattern set down by him.

It was also the practice of the Sahâbah رضي الله عنهم (the companions of Nabî ﷺ) and the Tâbi'în (Successors) to don white topīs.

⁴ أثر الشیع في أخلاقی النبي ص ١٠٤ و هو في جامع المسانيد لأبی حینیة ١/١٩٨

و الحديث ضعفه هنا كما قال ابن حبان في المروجین ١/٢٧٩ و لكن المعن ضعيف

⁵ ابن السکن في المعرفة عن محمد بن سلام عن الحسن، ذکرہ الشامی لی سبل المدى

٧/٢٨٤ و نقله الحافظ في الإمامۃ ٥/٢٠٧ و سكت عنه.

⁶ ابن عساکر في تاريخه ٤/١٩٣ او سبل المدى ٢/٢٨٥، و ضعفه في الدعامة ص ٤٧

⁷ الترمذی (٩٩٤) و قال: حدیث حسن صحيح

We find the practice of the following mentioned in the hadîth:

1. Anas Ibn Mâlik ^٨
2. 'Uthmân ^٩
3. 'Alî ^{١٠}
4. Ibn 'Abdus Salâm ^{١١}
5. 'Alî Ibn Husain ^{١٢}
6. Qâsim Ibn Muhammad ^{١٣}
7. Sufyân Ath-Thawrî ^{١٤}
8. Sâlim Ibn 'Abdullâh ^{١٥}
9. 'Ubaidullâh Ibn 'Abdullâh ^{١٦}
10. Hammâd Ibn Zayd ^{١٧}
11. Sa'îd Ibn Jubayr ^{١٨}
12. 'Umar ibn 'Abdul 'Azîz ^{١٩}
13. Abû Umâmah ^{٢٠}
14. Abû Ruhm ^{٢١}

It should be borne in mind that just as Nabî ﷺ and the Sahâbah رضي الله عنهم wore white topîs, they also wore topîs of many other colours. From amongst these colours are:

B. Black

'Abdur Rahmân Ibn Ziyâd رضي الله عنه وآله عنه وآل زيد عنه narrates that Nabî ﷺ wore
قلنسوة من المطر السيحان
a black woollen topî.^{٢٠}

A black topî was also worn by:

1. Abû Mûsâ Ash'arî ^{٢١}
2. Ibn Abî Awfâ ^{٢٢}
3. Imâm Abû Hanîfah ^{٢٣}
4. Sa'îd Ibn Musayyab ^{٢٤}
5. Muhammad Ibn Talhah ^{٢٥}
6. Dâwûd At-Tâ'i ^{٢٦}
7. Dâwûd Ibn 'Isâ ^{٢٧}
8. Aswad ^{٢٨}
9. Ibrâhîm An-Nakha'î ^{٢٩}
10. Imâm Awzâ'î ^{٣٠}
11. Al-Mas'ûdî ^{٣١}
12. Abû Qursâfah ^{٣٢} رحمهم الله

^٨ المخواي للنثاري ٨٢/١ عن سداسيات الرازى

^٩ الجرح و التعديل ١١٩/٩

^{١٠} ابن سعد ٢٢/٣ و سند ضعيف

^{١١} در الفحامة ص ٢٠

^{١٢} المصنف لابن أبي شيبة ٣٣/٦ و ابن سعد ٥/٦٨ و رجاله موثقون

^{١٣} ابن سعد ٥/٤٧ و رجاله رجال الصحيح إلا خالد بن أبي بكر و فيه لين

^{١٤} تاريخ بغداد ٣٩١/٢

^{١٥} ابن سعد ٥/١٥١ و رجاله رجال الصحيح إلا خالد بن أبي بكر و فيه لين

^{١٦} ابن سعد ٥/١٥٦ و رجاله رجال الصحيح إلا خالد بن أبي بكر و فيه لين

^{١٧} ابن سعد ٧/٢١٠ و رجاله رجال الصحيح

^{١٨} تاريخ الطبرى ص ٢٢٩٦

^{١٩} الأحاديث والثانى ٢/٤٤٢ و ٥/٣٣٤

^{٢٠} رواه البلاذري في تاريخه، كنا في سبل المدى ٧/٢٨٧.

^{٢١} تاريخ الطبرى ص ٢٦٣٧

^{٢٢} ابن سعد ٤/٢٢٦ و سكت عنه المأذن في الدرية ٢/٢٢٢ و له شاهد في سند ابن أبي أرق ١/١٢٥.

^{٢٣} سر أعلام النبلاء ٦/٣٩٩ و متنقى الإمام أبي حنيفة للذهبي ص ٨

^{٢٤} ابن سعد ٥/١٠٥ و رجاله رجال الصحيح

^{٢٥} مستدرك الحاكم ٣/٣٧٥ و سكت عنه الذهبي

^{٢٦} ابن سعد ٦/٣٤٧ و رجاله رجال الصحيح

^{٢٧} جمهرة خطب العرب ٣/١١٦

^{٢٨} المصنف لابن أبي شيبة ١/٢٩٧ ابن سعد ٦/١٣٧ و رجاله رجال الصحيح

^{٢٩} ابن سعد ٦/٢٨٧ و رجاله رجال الصحيح إلا أبو الهيثم القصاب و هو مصدري

^{٣٠} تاريخ أبي ذرعة ص ٩٣

Mullâ 'Alî Qârî رحمه الله mentions:

إنه مسن لبس السواد لحديث فيه وقد جمع السيوطي حزاً في لبس السواد

"It is Sunnah to wear black as this has been narrated in the ahâdîth. 'Allâmah Suyûtî رحمه الله has compiled a booklet concerning the wearing of black."³³

The booklet is named "تلع النزاد في أحاديث لبس السواد" and is included in his book "Al-Hâwî" [pg. 87].

'Allâmah Zayla'î رحمه الله writes in his celebrated book on Hanafî fiqh, "Tabyînul Haqâiq" [vol.6 pg.228]:

و ندب لبس السواد... لأنّه ممدوح رحمه الله ذكر في السر الكبير في
باب الغائم حدثنا يدل على أنّ لبس السواد أفضـل

"It is mustahab (preferable) to wear black since Imâm Muhammad has mentioned a hadîth in "As-Siyarul Kabîr" indicating the preference of wearing black."

³¹ العقيلي ٢٢٦/٢
³² التلل لأحمد ٢٥٦/٢
³³ جمع المراسيل ١/٤٠

'Allâmah Shâmî رحمه الله - the imminent Hanafî jurist- has also mentioned the preferability of wearing black.³⁴

C. Green

عن ابن عباس رضي الله عنهما: كان لرسول الله ﷺ ثلاث فلانس. قلنوسة بيضاء مضربة وقلنسوة برد
حمراء وقلنسوة ذات آذان ... إلخ

Ibn 'Abbâs رضي الله عنهما narrates that Rasûlullâh ﷺ had 3 topîs: A white, double-layered topî, a green-striped topî of Yemenî cloth and one with earflaps.³⁵

The green topî was also worn by:

1. Imâm Mâlik³⁶
2. Qâsim Ibn Muhammad³⁷
3. 'Abdullâh Ibn 'Awn³⁸
4. Sha'bî³⁹
5. Hasan Ibnu'l Mus'ab⁴⁰

³⁴ رد المحتار ٧٥٥/٦

³⁵ أبى الشيخ بن أبى الأعلى البوصيري ص ١٠٤ و مرفق "باب الأبيض" رقم ٢

³⁶ شعب الإيمان ١٦٥/٥

³⁷ ابن سعد ١٤٤/٥ و رجال رجال الصحيح

³⁸ ابن سعد ١٩٨/٧ و رجاله ثقات إلا بكار بن محمد قال البخاري يتكلمون فيه

³⁹ ابن سعد ٢٦٤/٦ و رجاله رجال الصحيح

⁴⁰ الجرح و التعديل ٣٦٠/١

The wearing of green clothing was greatly liked by Rasūlullāh ﷺ to such an extent that Anas ؓ says:

كان أحب الألوان إلى رسول الله ﷺ الخضراء

"Green was the colour most liked by Rasūlullāh ﷺ."⁴¹

A number of narrations regarding Nabī ﷺ wearing green are mentioned in Subulul Hudā War Rashād (vol.7 pg.312)

'Allāmah Ibn Battāl, Ibn Hajar and Munāwī رحمه الله have all mentioned that the clothing of the inhabitants of Jannah (Paradise) will be green.⁴²

This can be deduced from the ayah,

وبلبسون ثيابا خضراء

"The inhabitants of Jannah will wear green clothing."

(Verse 31 / Sūrah al-Kahf)

'Allāmah Tabarī رحمه الله narrates that the Khalifah Al-Ma'mūn and his entire army wore green attire; to such an extent that even their topīs were green.⁴³

D. Light yellow

A light yellow topī was worn by:

1. Anas ⁴⁴ ؓ
2. Jundub Ibn 'Abdullāh ⁴⁵ رحمه الله
3. Habīb Ibn 'Abdullāh ⁴⁶ رحمه الله

E. Brown

A brown topī was worn by:

1. Wâabisah ⁴⁷ ؓ
2. Qadhfī Shuraih ⁴⁸ رحمه الله
3. 'Abdullah Ibn Mudrik ⁴⁹

⁴¹ رواه البخاري تعليقاً ص ٨٦٣ (٥٨٠٢) و قال الحافظ: قد رويه موصولاً في مسند

مسند... وكذا وصله ابن أبي شيبة... الخ، فتح الباري ٢٧٢/١٠

⁴² الصحيح لمسلم ص ٦٨ (١٦٠)

⁴³ مذهب الكمال ٣٧٤/٥

⁴⁴ البهمني في السنن الكبرى ٢/٢٨٨ و قال الشيخ أَحْمَدُ شَاكِرُ فِي تَعْلِيقَتِهِ عَلَى
الخلي: (إسناده صحيح جداً، و رواه أبو داود ص ١٣٦ (٩٤٨)، كذا في التعلقات على
أبي داود للشيخ المحدث محمد عزامة).

⁴⁵ ابن سعد ٦/١٨٩ و رجاله رجال الصحيح

⁴⁶ تاريخ دمشق ٣٤/٣٣

⁴¹ رواد الطبراني في الأوسط ٩/١١ و ٦/٣٤١ و قال المبسوسي (المجمع ٥/٢٢٧): رجاله ثقات

⁴² فيض القدير (١٥٠١) و فتح الباري ١٠/٢٨٢ و شرح ابن بطال ٩/١٠٢

⁴³ تاريخ الطبراني ١١/٢

F. Red

A red topī was worn by:

1. Sa'īd Ibnul Musayyab ^{٥٠} سعید بن مسیحاب
2. Dāwūd Ibn 'Isā ^{٥١} داود بن اسحاق

There is a difference of opinion concerning the wearing of red garments by men. The most preferred view will be given below, as explained by Moulāna Rashīd Ahmad Gangohi, Muftī Shaffī 'Uthmānī, etc ^{٥٢} عثمانی، ایضاً

It is as follows:

- If it is dyed with safflower or a dye containing impure substances, then it would not be permissible to wear such clothing.
- If dyed completely red, with permissible dye, then the wearing of such garments is *Makrūh Tanzīhī* i.e. it is better not to wear it.
- If it is partly red or contains red stripes then it is completely permissible, in fact Nabi ﷺ wore clothing of this type. ^{٥٣}

True love for the Sunnah

'Allāmah Muhammad Zāhid Kowtharī ^{٥٤} محدث کوثری, mentions the following incident concerning leaving the head exposed.

When the Russians conquered the Baltic Muslim States in 1280 A.H. after decades of war, they forced the Muslims to expose their heads when entering the courts of their governors. Allāh filled the heart of one of the 'Ulamā with Islamic-patriotism and self respect to such a degree that he refused to accept this coercion and abasement and therefore approached the Ruler and said to him: "You promised us that you will not interfere in our religious matters, yet you force us to enter the courts of the governors bareheaded, when in fact this is not allowed in Islām."

The Ruler replied: "I will call a conference of your 'Ulamā to see whether their viewpoints on this matter conform to yours." They were called, but did not lend him any support and were very shaky and indecisive, however this 'Ālim was firm on his stand.

The Ruler then said to him: "Put your proofs down on paper; I will send them to the Grand Muftī of the Empire^{٥٥}. If he conforms to your view, I will then issue a decree exempting the Muslims of your region from this law in spite of you standing alone on this matter. However, if he also opposes your view, then you will have to bear the consequences of being so obstinate."

^{٥٠} ابن سعد ١٠٥/٥ و رجاله موثقون

^{٥١} جمهرة خطب العرب ١١٦/٢

^{٥٢} فتاوى دار العلوم ديربيك (امداد المفتين) ٢/٩٧٧ و فتاوى رشيدية

(٤) ضمن التأليفات الرشيدية (ص ٤٧٨)

^{٥٤} By "The Empire" is probably meant the Ottoman Empire which was existent at that time and was taken to be the authority on Islamic affairs.

The 'Âlim agreed and wrote the following:

"The Muslims do not remove their topîs when entering the masjids and when in salâh in front of Allâh. If they remove it when entering your courts, it will be as if they are honouring you more than Allâh and this is completely impermissible."

The ruler then sent it to the Grand Muftî who concurred with this staunch 'Âlim, as a result of which all the Muslims of that state were excused from this compulsion.⁵⁴

This is intense zeal and fervour possessed by those whom Allâh grants the true love of Islâm and the Sunnah.

May Allâh make us from amongst them.

Âmîn.

⁵⁴ مقالات الکرثري ص ۱۷۲

The shape of the topî

Topîs of many different shapes and sizes have been narrated from Nabi ﷺ and the Sahâbah رضي الله عنهم.

'Allâmah Munâwî writes, "There is nothing wrong in wearing a topî

- that clings to the head, or
- one that is high, or
- a double-layered topî, or
- a single layered topî.

These may be worn with or without a turban, because all these have been narrated; however it is better to wear a topî with a turban.¹

Similar statements have been mentioned by 'Allâmah Ibn Hâjîr Al-Haitamî and 'Allâmah Jassûs رحمهما الله .²

The following are the different types of topîs we found mention of in the books of hadîth and history, however we were unable to find an exact description of most of these topîs.

¹ شرح المأري على الشسائل ۱/ ۲۰۴ ، فیض القدير (۷۱۶۸)

² الدعامة ص ۴۴

A. The Kummah (A small, flat and round topī)

Allamah Tabrānī mentions:

عن ابن عمر رضي الله عنهما : كان رسول الله صلوات الله عليه وآله وسلامه يلبس كمة بيضاء

Ibn 'Umar رضي الله عنهما narrates that Rasūlullāh صلوات الله عليه وآله وسلامه would wear a white kummah.³

A kummah is a small round topī, which is flat and not raised.⁴

Nabi صلوات الله عليه وآله وسلامه's wearing a kummah has also been reported by:

1. 'Aishah⁵
2. Anas⁶

Mūsā صلوات الله عليه وآله وسلامه is also reported to have worn a kummah.

عن ابن مسعود رضي الله عنهما عن النبي صلوات الله عليه وآله وسلامه قال: كان على موسى يوم كلمة رب كساء صوف وجبة صوف وكمة صوف وسرويل صوف وكانت نعلاه من جلد حمار ميت

'Abdullāh ibn Mas'ūd رضي الله عنهما narrates that Nabi صلوات الله عليه وآله وسلامه said: "On the day Mūsā صلوات الله عليه وآله وسلامه spoke to Allāh Ta'ālā, he wore... and a woollen kummah."⁷

In a weak narration Abū Kabshah رحمه الله mentions:

كان كمام أصحاب النبي صلوات الله عليه وآله وسلامه بطحا

"The kummahs (topīs) of the Sahābah رضي الله عنهما were flat."⁸

Abū Umāmah, 'Umar Ibn 'Abdul 'Azīz and Abū Ruhm رضي الله عنهما are all reported to have worn small, white topīs.⁹

It is mentioned in another narration that 'Umar ibn Abdul 'Azīz, Makhūl, Rajā ibn Haywah and Maymūn ibn Mahrān were all seen wearing small Egyptian topīs.¹⁰

³ قال المبسوسي (المجمع ٥/٢١١) : رواه الطبراني في الأوسط (٦٦٧٩) عن شيخه محمد بن حنفية الواسطي وهو ضعيف ليس بالقوي . قال العبد: لكن تابعه محمد بن زهرة بن فضل عن روح بن قرة عن ابن عباس عند ابن عساكر ٤/١٩٢ و محمد بن عقبة عن ابن عباس عند أبي الشجاع ص ١٠٢ في تقريره مما.

⁴ فيض القدير (٣/٢٢٠)، النهاية ٤/٤٤٥، مجمع بحار الأنوار ٤/٤٤٥

⁵ رواه الدبياطي، كتاب في شرح الزرقاني على المawahib ٦/٢٧٨ و في سيل المدى ٧/٢٨٤ و لعله في "سيرة النبي" للدمياطي. و عند ابن عساكر ٤/١٩٣ مثله.

⁶ رواه ابن عساكر في تاريخه ٤/١٩٣ و قال الكثان في الدعامة ص ٤٧: إسناده ضعيف

⁷ رواه الترمذى ص ٣٠٤ (١٧٣٤) و قال: هذا حديث غريب لا نعرفه إلا من حديث حميد الأعرج.. الخ. وقال المزيرى (٤/٣): هو حديث ضعيف . وهو قد تقدم ذكر شرائده

⁸ الترمذى ص ٣٠٨ (١٧٨٢) و قال: هذا حديث منكر.. الخ

⁹ الآحاد والثان ٢/٤٤٢ و ٥/٣٣٤

¹⁰ تاريخ دمشق ٦٠/٣٦٠

B. Topîs which cling to the head

A narration of 'Âishah ﷺ states:

كان لرسول الله ﷺ قلنسوة بيضاء لاطئة يلبسها

"Nabî ﷺ used to wear a white topî which clung to his head."¹¹

'Abdullâh Ibn Busr ﷺ also narrates a similar hadîth.¹²

Note: Both these narrations are from amongst those narrations in this book which are extremely weak, however the coming narrations, which show that certain Sahâbah wore topîs that clung to their heads, are very authentic.

The wearing of a topî, which clung to the head, was the practice of:

1. 'Alî¹³
2. Wâabisah¹⁴
3. Anas¹⁵
4. Abul 'Âliyah¹⁶
5. 'Alî Ibn Husain¹⁷
6. Ibrâhîm An-Nakha'î¹⁸
7. 'Umar Ibn 'Abdul 'Azîz¹⁹
8. Hayyân Ibn Wabarâh²⁰
9. Muhammad Ibnu Hanafîyyah²¹
10. Sa'îd Ibn Jubayr²²

¹³ ابن سعد ٢٢/٣ و رجاله رجال الصحيح

¹⁴ البيهقي في السنن الكبرى ٢/٢٨٨ و قال الشيخ أحمد عبد شاكر: استاده صحيح جداً.
ورواه أبو داود ص ١٣٦ (٩٤٨)، كذا في تعليلات الشيخ عوامة على أبي داود.

¹⁵ الحارمي للنتاري ١/٨٣ عن مدارس الرازى و استاده ابن أبي عاصم في الأحاديث المثان ٤/٢٢٩

¹⁶ ابن سعد ٧/٨٣ و المصنف لابن أبي شيبة ٢/١٦٠ و رجاله رجال الصحيح

¹⁷ المصنف لابن أبي شيبة ٦/٣٣ و ابن سعد ٥/١٦٨ و رجاله منقولون

¹⁸ المصنف لابن أبي شيبة ٦/٤٩ و ابن سعد ٦/٢٨٧ و رجاله رجال الصحيح

¹⁹ ابن سعد ٥/٣١٤

²⁰ تاريخ أبي زرعة الدمشقي ص ٣٠٨ و رجاله ثقات

²¹ تاريخ دمشق ٥٤/٢٢١

²² تاريخ الطبرى ٦٢٩٦

¹¹ ابن عساكر ٤/١٩٣ و مر في "باب الأربع" رقم ٣

¹² أبو الشيخ ص ١٠٤ و فيه ضعفاء منهم عثمان بن عبد الله الترمذى والأمرى و هو منروك

C. High topis

The only explicit mention we were able to find of a high topi belonging to Nabi ﷺ is in a narration of 'Abdullâh Ibn Busr ²³ and in a narration of Abû Hurairah ²⁴, however these narrations are from amongst those few narrations mentioned in this book which are extremely weak.

It is, however, mentioned in a weak hadîth from Ibn 'Abbâs ²⁵ that Rasûlullâh ﷺ would sometimes put his topi in front of him (as a *sutrah*-barrier) when performing salâh.²⁶

It would only be possible for it to be a *sutrah* according to the *Hanâfi* mazhab if it was more than a forearm in height (+45cm). However the 'Ulamâ of the other mazhab don't place any restrictions on the size.

The great mufti of Deoband, Muftî Mahmûd Hasan رحمه الله writes, "The topi generally worn by Nabi ﷺ was such that it clung to his head, however the wearing of high topis has been narrated from some Sahâbah ²⁷."²⁸

High topis have been worn by a number of Tâbi'în and Tab'ut Tâbi'în viz.

²³ أبوالشيخ ص ١٠٤ و فيه ضعفه منهم عثمان بن عبد الله القرشي الأموي و هو متزوك

²⁴ أبوالشيخ في أخلاق النبي ص ١٠٤ و هو في حامع المسانيد لأبي حنيفة ١٩٨/١

والحديث ضعيف جدا كما قال ابن حبان في المجموعين ٣٧٩/١

²⁵ رواه ابن عساكر و الروياني و روى له السيوطي بالضعف كذا في فیض القدر ٢٤٦/٥

ولكني لم أجده في الطبراني من تاريخ دمشق فلعله مما سقط من الطبراني و له شاهد ضعيف عند أبوالشيخ ص ١٠٤ و

شاهد آخر عند الرافعي في الثلوعن في اخبار قزوين ١٤٥/٢

²⁶ ثماري شموديه (أردو) ٢٠٢/١٧

1. Imâm Abû Hanîfah ²⁷
2. Imâm Mâlik ²⁸
3. 'Abdullâh Ibn 'Awn ²⁹
4. Dâwûd at-Tâ'i ³⁰
5. Hammâd Ibn Zayd ³¹
6. 'Ali Ibn Attâm ³²
7. Rabî'ah Ar-Râ'i ³³
8. Abû Dulâmah ³⁴
9. Wâthiq Billâh ³⁵
10. Abu Mushir ³⁶
11. Ibrâhîm Ibnul Mahdi ³⁷
12. Al-Mansûr ³⁸
13. Abul Hasan ³⁹
14. Ibrâhîm Ibnul Mahdi ⁴⁰
15. Al-Mas'ûdî ⁴¹
16. Ahmad Ibn Ibrâhîm ⁴²
17. 'Alî Ibn Sa'îd ⁴³
18. Sharîk ⁴⁴
19. Hammâd Ibn Abî Sulaimân ⁴⁵
20. Abû Taubah ⁴⁶
21. Al-Musta'în ⁴⁷
22. Laith Ibn Sa'd ⁴⁸
23. Al-Juzhû'i ⁴⁹
24. 'Abdur Rahmân Ibn 'Uthmân ⁵⁰
25. Ahmad Ibn Abil Hawârî ⁵¹

²⁷ سير اعلام البلاء ٦/٣٩٩ و متأبب الإمام أبي حنيفة للنبي ص ٨ ،

²⁸ مقدمة أوجر المسالك ١٦/١

²⁹ ابن سعد ٧/١٩٨ و رجاله ثقات الا بكار بن محمد قال البخاري يتكلمون فيه

³⁰ ابن سعد ٦/٣٤٧ و رجاله رجال الصحيح

³¹ ابن سعد ٧/٢١٠ و رجاله رجال الصحيح

³² تذكرة الكمال ١٢/٣٦٠ و رجاله ثقات

³³ تاريخ بغداد ٨/٤٢٢ و فيه بحث انظر تاريخ الإسلام ٤١٩/٨

³⁴ التسوم الراهن ٢/٢٠ تفسير القرطبي ٢/١٤٣ تاريخ الذهن ٣٥٦/٩

³⁵ تاريخ الطبرى ١٤٥/١١

³⁶ تاريخ دمشق ٤٢٤/٢٢

³⁷ تاريخ بغداد ٨/٣١٣

³⁸ تاريخ الطبرى ٢٩٧/٩

³⁹ البداية وال النهاية ١٠٥/١٢

⁴⁰ المنظم ١٢/١٢

⁴¹ العقيلي ٢/٣٣٦ و رجاله ثقات

Certain latter-day scholars insist that it is necessary to wear a round topī which clings fast to the head, to such a degree that some of them classify high topīs as mukrūh or impermissible. They assert that wearing flat topīs was the sole practice of all the Sahâbah رض, and present the hadîth of Abû Kabshah as proof viz.

كان كمام أصحاب النبي ص بطيحا

“The topīs of the Sahâbah رض were flat.”⁵²

Firstly, this Hadîth is so weak that no ruling of any kind may be deduced from it.

Furthermore, even the narrations showing that Nabi ص wore a flat topī are not free from weaknesses.

Secondly, even if it is accepted that the Sahâbah رض wore flat topīs, it does not in any way mean that there is any reprehensibility in wearing high topīs.

Thirdly, the large number of narrations concerning the Tâbi'în who wore high topīs clearly show us that it was the practice in that era to wear high topīs, so how can there be anything wrong in it when Nabi ص has classified the people of that period from amongst the best of his followers.⁵³

Lastly, the following golden advice of Muftî Mahmûd Hasan رحمه الله, should not be forgotten:

“A topī which is round, clings fast to the head and is not high, is proven from Ahâdîth, however this is from *sunnanul âdiyah* not from *sunnanul huddâ* (ie. it was done more as a habit and daily ritual than as an explicit act of worship). Therefore whosoever follows this sunnah will be rewarded, however no-one has the right to insist that one wears this type of topī or criticize him if he does not wear it.”⁵⁴

The matter of the topī can be likened to that of the sandal. The exact description of the sandal of Rasûlullâh ص is mentioned in the ahâdîth, yet we don't know of anyone who is of the opinion that the sunnah will only be fulfilled by wearing this type of sandal and that every other type of sandal is contrary to the sunnah. It will definitely be better to wear a sandal identical to the sandal of Nabi ص, yet any other one will suffice.

In the same manner, it will be better to wear the identical topī worn by Nabi ص. However, as Nabi ص never stuck to one particular type

⁴² مذنب التهذيب ٤٢/١

⁴³ البداية والنهاية ٢٤١/١١

⁴⁴ أبو داود ص ١٠٠ (١٩١) و رجال الصحيح

⁴⁵ تعلیقات الكوثري على مناقب الإمام أبي حنيفة للذهبي ص ٨

⁴⁶ مذنب التهذيب ٧٧/٢

⁴⁷ تاريخ الطبراني ٢٠٥/١١

⁴⁸ تاريخ بغداد ٢٢٨/١٤

⁴⁹ تاريخ بغداد ٢٠٦/٣ و المستظم ٢٥٩/٧

⁵⁰ تاريخ دمشق ١٠٥/٣٥

⁵¹ تاريخ دمشق ١٢٠/٤٩

⁵² الترمذى ص ٣٠٨ (١٧٨٢) وقال: هذه حديث منكر.. اخ

⁵³ الصحيح البخاري ص ٥١٥ (٣٦٥٠)

⁵⁴ تاریخ عصر دہ ٥/١١٨

but wore many different types of topīs, it will not be correct to insist that only one particular type of topī is sunnah.

It has been reported in the books of history that in the year 153 A.H. the Khalifah al-Mansūr ordered the entire army to wear extremely high black topīs (approximately 40cm high) so much so that a bamboo had to be placed inside to enable it to stand upright.⁵⁵

It is on this basis that some Ulamā⁵⁶ have asserted that high topīs were not worn before this period. However the above-mentioned narrations contradict them. This apparent contradiction could be resolved by saying that while high topīs were worn from long before, the length was greatly extended by Al-Mansūr.

D. A topī with earflaps

There are many narrations that show that Nabī ﷺ had a topī that covered his ears. This was generally worn during war and when on journey.

عن عائشة رضي الله عنها : أن النبي ﷺ كان يلبس من القلانس ذات الآذان

'Aishah رضي الله عنها narrates that Nabī ﷺ would wear a topī that had earflaps.⁵⁷

Another narration of 'Aishah رضي الله عنها shows that this topī was worn when on journey.⁵⁸

Ibn 'Abbās رضي الله عنهما states that Rasūlullāh ﷺ would wear a topī with earflaps when in battle.⁵⁹

A weak narration of 'Abdullāh Ibn Busr رضي الله عنهما mentions that he saw Nabī ﷺ wearing a similar topī.⁶⁰

Another weak narration of 'Abdullāh Ibn 'Abbās رضي الله عنهما shows that this topī was sometimes used by Nabī ﷺ as a *sutrah* (barrier) when in salāh.⁶¹

This indicates how tall this topī must have been.

Hadrat Wāabisah رضي الله عنها also wore a topī with earflaps.⁶²

E. A Tartūr (طُرْطُور)

The tartūr is a type of high conical topī, which seems to have come into vogue long after the Sahābah رضي الله عنهم and was generally worn by the Bedouins.⁶³

It was worn by 'Alī Ibn Abū Sa'īd (399A.H.)⁶⁴

⁵⁸ رواه أبو الشيخ في أخلاق النبي ص ١٠٤ . قال العرجاني في شرح الترمذى: وأحد الأسانيد في القلانس سار رواه أبو الشيخ عن عائشة . كذا في الإتفاف ٧ / ١٢٩ و في الأنوار للبغوي "ذوات الآذنين" بدل "ذوات الآذان".

⁵⁹ رواه ابن عساكر و الروياني و من في "الطريقة" رقم ٢

⁶⁰ أبو الشيخ ص ١٠٤ و فيه ضعفاء منهم عثمان بن عبد الله الفرضي الأموي و هو منهم

⁶¹ أبو الشيخ في أخلاق النبي ص ١٠٤ و من في "الأبيض" رقم ٢

⁶² البيهقي ٢٨٨/٢ بحسب صحيح جدا و قد مر التفصيل في "الأغمر" رقم ٢

⁶³ لسان العرب ، مختار الصحاح ، The Hans Wehr Dictionary

⁵⁵ الكامل لابن الأثير ٥ / ٦١٠ ، تاريخ الطبرى ٦١٧/٨ ، تاريخ الذئب ٣٥٦/٩

⁵⁶ قاله الذئب في تاريخه ٤١٩/٨

⁵⁷ رواه الحافظ أبو القاسم البجلي الرازي في نوادره . كذا في زوائد الأجزاء المنشورة للعرش ص ٤١٧ و قال

عرش: فيه الفضل بن عمد الباهلي كذبه ابن عدي والدارقطني ، و آخر جد أبو الشيخ في أخلاق النبي ...

⁵⁸ و إسناده حسن إن سلم من تسوية ابن مسفي (الرازي) فإنه كان يدلس تدلس التسوية .. الخ

Note. The red tartûr was the topî of the Jews at one time, therefore the former principal of Dârul 'Ulûm Deoband, Qârî Tayyib Sahib رحمه الله، classified the wearing of such a tartûr as impermissible.⁶⁵

Some 'Ulamâ even went so far as to classify one who wears the tartûr of the Jews as a murtad (one who has left the fold of Islam and turned renegade).⁶⁶

F. The Double-panelled topî (دو بلا)

This is a topî consisting of two panels sewn together, faintly resembling the hull of a ship. It is very popular in India, especially amongst the 'Ulamâ of Deoband.

Hadrat Moulânâ Ashraf 'Alî Thânwî رحمه الله mentioned regarding this topî, " This is in reality not the topî of the Muslims, however as many of the Muslims in our country wear it and this has been the trend for quite a long time, therefore it cannot be criticized, as it is no longer considered a distinguishing characteristic of the kuffâr."⁶⁷

Muftî Kifâyatullâh and Muftî Mahmûd Hasan Gangohî رحمه الله also passed similar rulings.⁶⁸

G. The Dannîyah (الدّنیّة)

This was a tall, pointed topî worn by judges and other senior members of society. It originates from Irâq.⁶⁹

The following personages are narrated to have worn a dannîyah:

1. Anas رضي الله عنه⁷⁰
2. Al-Juzhû'î⁷¹

⁶⁴ البداية و النهاية ٢٤١/١١

⁶⁵ التشبيه في الإسلام ص ٢٢١، كذا في الحجة الثانية في تبر، العصامة ص ٢٢.

⁶⁶ حاشية الصارمي على شرح الدردير

⁶⁷ تفسير ترمذى للثہانوی ص ٤٨٩

⁶⁸ كتابة المفقود ٩/١٦٠، ١٥٧، ١٥٠ و فتاوى محمد بن عبد الله ٣٦٩/١٧

⁶⁹ شرح مقامات الحريري للشربishi ١/١٧٧ و تاج العروس ٩/٢٠٣

⁷⁰ تاريخ بغداد ٨/٢٠٨

⁷¹ تاريخ بغداد ٣/٢٠٦ و في المطبع تصحيف و الصحيح ما في المتظم ٨/٢٥٩

H. The Burnus (البرنس)

The burnus (or burnoose) is an item of clothing that has a hood attached to it, be it a kurtâ, jubbah or any other item of clothing.⁷² It is generally worn on top of the turban to protect one from sunlight and rain, however it is also used without a turban.⁷³ According to some 'Ulama the burnus is a tall topî.⁷⁴

On account of the burnus being a type of topî, we have treated it as a topî throughout this book and have not differentiated between the narrations mentioning the burnus and those mentioned the qalansuwah.

Wearing a burnus is from among the sunnats of Rasûlullâh ﷺ and the Sahâbah رضي الله عنهم.

Wâ'il رضي الله عنه mentions:

صلبت مع رسول الله صلى الله عليه وسلم وأصحابه فرأيتهم يرفعون أيديهم في البرنس

"I performed salâh with Rasûlullâh ﷺ and his Sahâbah رضي الله عنه. I saw them raising their hands for takbîr inside their burnuses."⁷⁵

A similar statement was made by Faltân Ibn 'Âsim رضي الله عنه.⁷⁶

Ibn 'Abbâs رضي الله عنه narrates that Nabî ﷺ said that 'Isâ عليه السلام will be wearing a burnus when he will descend.⁷⁷

Note: This narration is very weak.

Abû Qursâfah رضي الله عنه had a burnus that was given to him by Nabî ﷺ who told him to wear it.⁷⁸

Ya'lâ ibn 'Umayyah narrates that Nabî ﷺ wore a burnus.⁷⁹

Hâfiż Ibn Hâjîr narrates that 'Abdullâh Ibû Bakr رضي الله عنه said, "Every 'âlim (from amongst the Sahâbah رضي الله عنه) possessed a burnus which he would wear in the morning."⁸⁰

'Allâmah 'Aynî writes in his commentary on Sahîh Bukhârî, that Imâm Mâlik رحمه الله said, "There is nothing wrong in wearing a burnus. The Sahâbah رضي الله عنه were in the habit of wearing it."⁸¹

⁷² القاموس ، لسان العرب ، النهاية في غريب الحديث ،

⁷³ الدعامة ص ٤٠

⁷⁴ مختار الصحاح و المعجم الوسيط

⁷⁵ ابن خزيمة ١/٢٢٣ و قال عفتة: استدله صحيح، رواه أبو داود ص ١٠٥ (٧٢٨)

و شرح معانى الآثار للطحاوي ١/١٤٤

⁷⁶ رواه ابن قانع في مسحه (١٥٣٤) و أبو نعيم في تاريخ إصبعان ٢/١٣١ و الطبراني

في الكبير و قال المبشي في المجمع (٢٢٢٦): رجاله موثقون

⁷⁷ ابن عساكر ٥٠٥/٤٧ ، كفر المسال (٣٩٢١٩) و فيه جماعة من الفضعاء.

⁷⁸ الأحاديث والثانية ٢/٢٧٩ و رجاله موثقون و يزيده ما في طبقات المحدثين بإصبعان ٣/٣٣٤ و ما رواه الطبراني في الكبير ١٩/٣

⁷⁹ المستدرج على صحيح الإمام مسلم لأبي نعيم ٣/٢٦٧

⁸⁰ فتح الباري ١٠/٢٢٢ ، عددة القاري ٣٠٦/٢١

⁸¹ عددة القاري ٣٠٦/٢١

The wearing of the burnus has been narrated from the following Sahâbah رض:

1. Anas رض^{٨٣}
2. Abu Umâmah رض^{٨٤}
3. Miqdâm رض^{٨٤}
4. Ibn 'Umar رض^{٨٥}
5. Jundub Ibn 'Abdullâh رض^{٨٦}
6. Ibn Mas'ûd رض^{٨٧}
7. Abû Musâ Ash'arî رض^{٨٨}
8. Suwayd Ibn Ghafalah رض^{٨٩}
9. 'Umar رض^{٩٠}
10. Ibn Abî Awfâ رض^{٩١}
11. Husain رض^{٩٢}
12. Ibn Samurah رض^{٩٣}
13. 'Abdullâh Ibn 'Amr رض^{٩٤}
14. 'Amr Ibn 'Abdullâh رض^{٩٤}
15. Wâthilah Ibnul Asqah رض^{٩٥}
16. Hattân At-Taymî رض^{٩٥}
17. Abû Qursâfah رض^{٩٦}
18. 'Awf Ibn Mâlik رض^{٩٧}
19. Yazîd Ibnul Aswad رض^{٩٨}
20. Al-Mugîrah Ibn Shu'bâh رض^{٩٩}

The following Tâbi'in have been reported to have worn the burnus:

1. Shurayh^{١٠٠}
2. Sa'îd Ibn Jubayr^{١٠١}
3. Nâfi^{١٠٢}
4. Mutarrif^{١٠٣}
5. 'Alqamah^{١٠٤}
6. Masrûq^{١٠٥}
7. Aswad^{١٠٦}
8. Sâlim^{١٠٧}
9. Sa'îd Ibnul Musayyab^{١٠٨}
10. Musâ Ibn Talhah^{١٠٩}
11. Muhammad Ibn Talhah^{١١٠}
12. 'Abdullâh Ibn 'Awn^{١١١}
13. Anas Ibn Sîrîn^{١١١}
14. 'Abdur Rahmân Ibn Yazîd^{١١٢}
15. 'Ubaidah Ibn 'Abdullâh^{١١٣}
16. Muhammad Ibn 'Alî^{١١٤}
17. Zubaid Al-Yâmî^{١١٥}
18. Rabî' Ibn Khutaim^{١١٦}
19. 'Amir Ibn 'Abdullâh^{١١٧}
20. Abû Muslim Al-Khowlânî^{١١٨}
21. Sa'îd Ibn Abul Hasan^{١١٩}
22. Marwân Ibnul Hakam^{١٢٠}

^{٨٣} رواه البخاري تعلقاً من ٨٦٣ (٥٨٠٣) و قال الحافظ: قد رويت هذه مروضاً في مسند مسدد.. اما في تاريخ بغداد (٢٠٨/٨) مثله.

^{٨٤} قال الميسى في المجمع (٨٥٤٧): رواه الطبراني في الكبير و حميد هذا إن كان ابن الريبع فهو ضعيف جداً وإن كان غيره فلم أعرفه.

^{٨٥} ابن داود ص ٢٥٤ (١٨٢٨) و أحمد ٣١/٢ و قال الأرنووط: حديث صحيح

^{٨٦} مسلم ص ٦٨ (١٦٠)

^{٨٧} الطبراني ١٣٥/٩ و عبد الرزاق ٣٢١/٣ و صححه الميسى في المجمع (٨٥٥).

^{٨٨} ابن حماد ص ٩١ و البيهقي ٣/٢٢٢ و تاريخ الطبرى ٢٦٢٢

^{٨٩} ابن سعد ٦/١٣٣ و رجاله موثقون

^{٩٠} ابن أبي شيبة ٢٧/٦، البداية والنهاية ٧/٨٧ و في مسند الروياني ١٩٠/١ غلو.

^{٩١} ابن سعد ٤/٢٢٦ و سكت عنه الحافظ في الدرية ٢/٢٢٢ و له شاهد في مسند ابن أبي أوى ١٢٩/١

^{٩٢} البداية والنهاية ١٨٦/٨

^{٩٣} أسد الغابة ٣/٣٥١

^{٩٤} أسد الغابة ٣/٧٤٦ و تاريخ دمشق ٨٠/٢٧

^{٩٥} أسد الغابة ٣/٧٤٦ و تاريخ دمشق ٨٠/٢٧

^{٩٦} العلل لأحمد ٢/٣٥٦ و الأحاديث والثناين ٢/٢٧٩ و رجاله موثقون و يزيد ما في طبقات المحدثين بإصبهان

^{٩٧} ٣٢٤/٣ و ما رواه الطبراني في الكبير ٣/١٩

^{٩٨} تاريخ دمشق ٤٧/٥٢

^{٩٩} أبو زرعة الدمشقي في تاريخه بمسند صحيح. كذلك في تلخيص الخبر ١٠١/٢

^{١٠٠} قال الميسى في المجمع (١٠٣٧٧): رواه الطبراني و رجاله رجال الصحيح

^{١٠١} المصنف لابن أبي شيبة ٤٨/٦ و ابن سعد ١٩٠/٦ و رجاله رجال الصحيح

^{١٠٢} المصنف لابن أبي شيبة ٤٩/٦ و رجاله رجال الصحيح

^{١٠٣} ابن داود ٢٥٤ (١٨٢٨)، أحمد ٣١/٢ و رجاله رجال الصحيح

^{١٠٤} شعب الإيمان ١٦٦/٥، ابن سعد ١٠٥/٧، مذكوب الكمال ١٤٤/١٨ و رجاله رجال الصحيح

^{١٠٥} المصنف لابن أبي شيبة ٢٩٨/١ و ابن سعد ٦/١٥٢ و رجاله رجال الصحيح

^{١٠٦} المصنف لابن أبي شيبة ٢٩٨/١ و ابن سعد ١٣٩/٦ و رجاله رجال الصحيح

^{١٠٧} ابن سعد ١٣٧/٦ و المصنف لابن أبي شيبة ٢٩٧/١ و رجاله رجال الصحيح

^{١٠٨} أوزجر المسالك ٢٠٢/٣ و ابن أبي شيبة ٢٩٨/١ و فيه أسمة بن زيد العلوي هو ضعيف

^{١٠٩} ابن سعد ٥/١٠٥ و رجاله رجال الصحيح

^{١١٠} ابن سعد ٥/١٢٥ و رجاله ثقات

^{١١١} المستدرك للحاكم ٣/٣٧٥ و سكت عنه النهي

^{١١٢} ابن سعد ٧/١٩٨ و رجاله رجال الصحيح

The burnus was also worn by:

1. 'Abdullâh Ibn Ummi Harâm ¹²¹
2. 'Abdullâh Al-Yûnînî ¹²²
3. Musâhiq Ibn 'Abdullah ¹²³
4. Abû Dalf ¹²⁴
5. 'Afîr Ibn Zur'ah ¹²⁵
6. Muhammad Ibn Sûqah ¹²⁶
7. Habîb Ibn 'Abdullâh ¹²⁷
8. Abû Bakr Ibn Ayyâsh ¹²⁸

¹¹² المصنف لابن أبي شيبة ٢٩٧/١ ابن سعد ١٧٥/٦ و رجاله رجال الصحيح

¹¹³ المصنف لابن أبي شيبة ٤/٦ و رجاله رجال الصحيح

¹¹⁴ المصنف لابن أبي شيبة ٢٥/٦ و رجاله ثقات

¹¹⁵ المصنف لابن أبي شيبة ٨١/٦ و ابن سعد ٢٠٦/٦ و رجاله رجال الصحيح

¹¹⁶ الزهد لأحمد ص ٤٦٠ و رجاله ثقات إلا عبد الله بن زيد ذكره ابن حبان في الثقات

¹¹⁷ الزهد لأحمد ص ٣٢٦ و رجاله رجال الصحيح إلا محمد بن مصعب وقد وثق

¹¹⁸ الزهد لأحمد و سكت عنه الحافظ في تلخيص الخبر ١٠١/٢

¹¹⁹ ابن سعد ٢/١٣٣ و رجاله ثقات

¹²⁰ الأحاديث والثنايا ٣٩٣/١

¹²¹ تاريخ دمشق ٨٠/٢٧

¹²² البداية والنهاية ١٤٢/١٣

¹²³ تاريخ دمشق ١٢٢/٣٦

¹²⁴ الرواقي للوفيات (٢١٨١)

¹²⁵ تاريخ دمشق ٤٧٩/٤٠

¹²⁶ تاريخ دمشق ١٢٢/٣٦

¹²⁷ محدث الكمال ٣٧٤/٥

¹²⁸ العطل لأحمد ١٣٣/١ و تاريخ بغداد ٣٧٦/١٤

9. 'Amr Ibn Laith As-Saffâr ¹²⁹
10. 'Abdur Rahmân Al-A'mâ' ¹³⁰
11. Hassân Ibn Mâlik ¹³¹
12. Yazîd Ibn Yazîd ¹³²
13. 'Abdullâh Ibn Mudrik ¹³³
14. Jundub As-Sayâqalah ¹³⁴
15. Khalîfah Al-Muayyad ¹³⁵ رحمه الله

May Allâh grant us all the ability to practise on this Sunnah as well, which is unfortunately neglected today, except by certain North African Muslims. I was greatly pleased during my visit to Algeria on seeing that the burnus is worn by the majority of the population, but the saddening part was that very few of them even knew it to be Sunnah.

May Allâh guide us all to recognise the pure Sunnah of His Nabi ﷺ and to hold fast to it.
Âmîn

¹²⁹ سر اعلام النبلاء ١٢/١٧

¹³⁰ تاريخ دمشق ١٢٢/٣٦

¹³¹ تاريخ دمشق ٢٠٧/٣٨

¹³² تاريخ دمشق ١٢٢/٣٦

¹³³ تاريخ دمشق ٣٤/٢٢

¹³⁴ تاريخ دمشق ٢١٢/١١

¹³⁵ سر اعلام النبلاء ١٦/١٧

The number of panels in the topī

Some scholars hold that it is sunnah for the topī to have a certain number of panels, however they are unable to present any narrations to back their claim.

Despite an exhaustive search through hundreds of books on hadīth, commentaries of hadīth, history and sīrah (the biography of Nabi ﷺ), we were unable to find any mention of the number of panels on the topī of Nabi ﷺ or the Sahābah رضي الله عنهم.

Similarly, none of the great muhaddithīn and historians who discussed the topī of Rasūlullāh ﷺ ever discussed the number of panels.

If it was Sunnah to have a certain amount of panels in the topī, then definitely our illustrious muhaddithīn and 'ulamā would have mentioned it in their books, however we find the topī being worn for the last fourteen hundred years without anyone insisting on a specific style or pattern, thus we find the practice of the 'Ummah showing that any type of topī may be worn.

We, however, found an extremely weak narration mentioning that Rasūlullāh ﷺ had a tall خمسية (khumāsiyyah) topī.

This was probably taken to mean a five-piece topī, however the following should be borne in mind:

1. This hadīth is so weak that certain scholars of hadīth have mentioned that it is not permissible to quote it, except to inform others of its weakness. One of its narrators used to fabricate ahādīth!¹³⁶

¹³⁶ فيه علل: الأولى - فيه ضحاك بن الحجرة ، قال النبارقطي: كان يضع الحديث،

قال ابن حبان: لا يجوز الاحتياج به و لا الرواية عنه الا للمرة فقط

2. The scholars of hadīth and linguists have explained that حماسته concerns the length of the topī; none of them interpreted it to mean five-panelled.¹³⁷

This is an extremely trifling matter, yet it has led to a great amount of bickering and fruitless arguing.

It should be understood that whosoever wears a topī will, *Inshā Allāh*, be rewarded for following the sunnah, regardless of the number of panels on it.

This discussion should not be misconceived as an attempt to stop the wearing of five-piece topīs or to classify them as bid'ah (innovation); all we are trying to show is that everything has been allocated its specific place in Islām and should thus be kept in that place.

If anyone feels that a certain number of panels on the topī are Sunnah, then he should wear such a topī, however, no criticism should be directed towards those who don't wear such a topī especially when he has no proof to show it to be a Sunnah.

وَاللَّهُ أَعْلَم

وَهَذَا الْحَدِيثُ مَا لَا يَخْفَى عَلَى الْمُتَبَرِّرِ فِي هَذِهِ الصَّنَاعَةِ كَيْفَيَّتِهِ ، اهـ

وَقَالَ ابْنُ عَدِيٍّ : كُلُّ رَوَايَاتِهِ مَا كَفَرَ

الثَّانِيَةُ - فِيهِ عَبْدُ اللَّهِ بْنُ رَافِدٍ ، قَالَ ابْنُ حَمْرَةَ : مَتَرُوكٌ

الثَّالِثَةُ - فِيهِ اضْطِرَابٌ مِّنْ وَجْهِهِ

¹³⁷ قالوا: ثوب حماسي أي طوله خمسة، كذا في لسان العرب. وفي النهاية وجمع بخار الأنوار

للشيخ طاهر الكهرمان: الخمسية ما كان قدره خمسة أشبار. اهـ ويشهد لهذا المعنى روایات أخرى

A heart-rending incident

Hâfiż Ibn Kathîr in his celebrated work Al-Bidâyah wan Nihâyah (Vol. 8 Pg. 186) and Imâm Tabarî in his Târîkh (Pg. 2756) have mentioned a narration which brings to our notice the great emphasis laid on the topî by the Sahâbah رض and by the family of Nabî ص.

When Hadhrat Husain رض, the beloved grandson of Nabî ص, was attacked during the Battle of Karbalâ, he was struck on the head by a sword as a result of which his burnus (hood) became filled with blood. He removed this burnus and called for a topî (and according to another narration a turban).

The extreme importance attached by Hadhrat Husain رض to the topî even at this crucial moment, speaks volumes of the emphasis given by the Sharî'ah to covering the head.

The material of the topî

Topîs of many different types of material were worn by Nabî ص and the Salafus Sâlihîn (the pious predecessors viz. the Sahâbah رض and the Tâbi'în). The following are the different materials we found mention of in the books of hadîth and history, however we were unable to find an exact description of most of these materials.

A. Wool

'Abdur Rahmân Ibn Ziyâd رض narrates that Nabî ص wore
قلنسوة من الممطر السينحان
a black, woollen topî.¹

Ibn Mas'ûd رض narrates that Nabî ص said:

كَانَ عَلَى مُوسَى يَوْمَ كَلْمَةِ رَبِّهِ وَ كَمَّةٌ صُوفٌ

Mûsâ علیہ السلام wore a woollen topî when he spoke to Allâh.²

The following great personalities wore woollen topîs:

1. Ibn 'Umar رض³
2. Anas رض⁴

¹ رواه البلاذري في تاريخه، كذا في سبل المدى ٧/٢٨٧.

² الترمذى و مسلم التفصيل في "باب الكلمة" رقم ١.

³ ابن سعد ٧/١٩٨ و رواه ثقة

⁴ تاريخ بغداد ٨/٢٠٨

3. Aswad⁵
4. 'Abdullâh Ibn 'Awn⁶
5. Anas Ibn Sîrîn⁷ رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ عَلَيْهِ وَبَرَّهُ اللَّهُ عَزَّ ذَلِكَ الْمَنْعَمُ

'Allâmah Suyûtî رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ عَلَيْهِ وَبَرَّهُ اللَّهُ عَزَّ ذَلِكَ الْمَنْعَمُ writes: "It seems that the topî generally worn by Nabî ﷺ was of cotton or of wool."⁸

B. Green-striped Yemenî material (الأخضر)⁹

Allâmah Abû Shaikh رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ عَلَيْهِ وَبَرَّهُ اللَّهُ عَزَّ ذَلِكَ الْمَنْعَمُ writes:

عن ابن عباس رضي الله عنهما: كان لرسول الله صلى الله عليه وسلم ثلات قلنسو. قلنسوة بيضاء مضربة وقلنسوة برد حبرة وقلنسوة ذات آذان يلبسها في السفر فرمى وضعها بين يديه إذا صلي

Ibn 'Umar رضي الله عنهما narrates that Rasûlullâh ﷺ had 3 topîs: (from amongst them was) a green-striped topî of Yemenî material.¹⁰

Abdullâh Ibn 'Awn also wore a similar topî.¹¹

⁵ المصنف لابن أبي شيبة ٢٩٧ و ابن سعد ٦/١٣٧ و رجاله رجال الصحيح

⁶ ابن سعد ٧/١٩٨ و رواية ثقة

⁷ ابن سعد ٧/١٩٨ و رواية ثقة

⁸ الحاوي للقatori ١/٨٣

⁹ أبو الشيف في أخلاق النبي ص ١٠٤ و مر التفصيل في "باب الأبيض" رقم ٢

¹⁰ ابن سعد ٧/١٩٨ و رجاله ثقات إلا بكار بن محمد . قال البخاري يتكلمون في

C. Khaz- A blend of silk and wool

This type of material was very common and is permissible on condition that the silk content is less than the wool content.¹²

Imâm Mâlik رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ عَلَيْهِ وَبَرَّهُ اللَّهُ عَزَّ ذَلِكَ الْمَنْعَمُ has mentioned that the Sahâbah رضي الله عنهم would wear topîs of a blend of silk and wool.¹³

This type of topî is reported to have been worn by:

- | | |
|-------------------------------------|----------------------------------|
| 1. Wâabisah ¹⁴ | 6. Sha'bî ¹⁵ |
| 2. Anas ¹⁶ | 7. Mûsâ Ibn Talhah ¹⁷ |
| 3. Abû Mûsâ Ash'arî ¹⁸ | 8. Qâdhî Shurayh ¹⁹ |
| 4. Imâm Mâlik ²⁰ | 9. Rabîah ²¹ |
| 5. Qâsim Ibn Muhammad ²² | 10. Abû 'Ubaidah ²³ |
| | 11. Ibn Abî Awfâ ²⁴ |

¹¹ تجمع بحار الأنوار

¹² التمهيد ٢٣٩/١٣

¹³ البيهقي ٢/٢٨٨ بسنده صحيح جداً وقد مر التفصيل في "باب الأبيض" رقم ٢

¹⁴ رواه البخاري تعليقاً من ٨٦٢ (٥٨٠٢) و قال الحافظ: وصله مسددة . الفتح ٢٧٢/١٠

¹⁵ السنن الكبرى للبيهقي ٣/٢٧٢

¹⁶ شعب الإيمان ١٦٥/٥

¹⁷ ابن سعد ٥/١٤٤ و رجاله رجال الصحيح

¹⁸ ابن سعد ٦/٢٦٤ و رجاله رجال الصحيح

¹⁹ ابن سعد ٥/١٢٥ و رجاله ثقات

²⁰ ابن سعد ٦/١٩٠ و رجاله رجال الصحيح

²¹ التمهيد ١٢/٢٦١

²² ابن سعد ٦/٢٢٧

D. A leather topî "الأساط"

Ibn 'Abbâs رَضِيَ اللَّهُ عَنْهُ narrates:

كَانَ لِرَسُولِ اللَّهِ قُلْنسُوَةً أَسْمَاطًا - أَيْ حَلُودٍ - وَكَانَ فِيهَا ثُقبَةٌ

Nabî ﷺ had a leather topî, which had a hole in it.²⁵

Abû Salît رَضِيَ اللَّهُ عَنْهُ also reported seeing Nabî ﷺ wearing a leather topî.²⁶

A leather topî was also worn by Nâfi' Ibn Jubayr Ibn Mut'im.²⁷

E. A Shâmî (Syrian) topî

Abû Hurairah رَضِيَ اللَّهُ عَنْهُ narrates:

رَأَيْتُ رَسُولَ اللَّهِ قُلْنسُوَةً وَعَلَيْهِ قُلْنسُوَةً بِيَضَاءِ شَامِيَّةٍ

'I saw Rasûlullâh ﷺ wearing a white Syrian topî.²⁸

²³ ابن سعد ٢٢٦/٤ و سكت عن المخاطب في الدرية ٢٢٢/٢ و له شاهد في مسند ابن أبي ذئب ١٢٩/١

²⁴ أصلُ السُّنْنَةِ: أَنْ يُتَزَّعَ صُوفُ الشَّاةِ الْمُذَبْحَةِ بِالْمَاءِ الْحَارِ فَلَذَا فَسَرَهُ الشَّامِيُّ الصَّاحِبِيُّ هُنَا يَأْنَى الْمَرْادُ "حَلُودٌ"

²⁵ رواه أبو الحسن البلاذري في تاريخته، كذلك في سبل الندى ٧/٢٨٤

²⁶ الأحاديث والمنافق ٣٠٣/٣ و فيه عبد الله بن بزيad البكري قال أبو حاتم؛ ضعيف الحديث ذاذهب الحديث

²⁷ ابن سعد ١٥٨/٥ و رجاله رجال الصحيح

²⁸ أبو الشيخ في أسلائق النبي ص ١٠٤ و المسند ضعيف جداً ولكن له شواهد.

A similar narration is reported by 'Âishah رَضِيَ اللَّهُ عَنْهَا.²⁹

'Abdur Rahmân Ibn Yazid and Abu Mushir رَحْمَهُ اللَّهُ عَنْهُ are also narrated to have worn similar topîs.³⁰

F. A Fox-skin topî (الثعالب)

A topî of fox-skin or lined with fox-skin was worn by:

1. Dhâhhâk³¹
2. Abul 'Âliyah³²
3. Ibrâhîm An-Nakha'î رَحْمَهُ اللَّهُ عَنْهُ³³

Ibrâhîm An-Nakha'î also wore a topî of sable.³⁴

Note: Any animal skins to be worn will first have to be tanned and will thus be rendered tâhir (pure). Pigskin however, cannot be worn even if it is tanned.

G. A Misrî (Egyptian) topî

A Misrî topî is reported to have been worn by:

1. Alî رَضِيَ اللَّهُ عَنْهُ³⁵

²⁹ أبو الشيخ ص ١٠٤ قال العراقي: هو أحجر الأسانيد في الثلاث، كذلك في الإشاف ١٢٩/٧

³⁰ المسند لابن أبي شيبة ٢٩٧/١ و ابن سعد ١٧٥/٦ و رجاله رجال الصحيح و تاريخ دمشق ٤٣٤/٢٣

³¹ المسند لابن أبي شيبة ٤٩/٦ و رجاله موثقون

³² المسند لابن أبي شيبة ٦٢/٢ و ابن سعد ٨٣/٧ و رجاله رجال الصحيح

³³ ابن سعد ٢٨٧/٦ و رجاله رجال الصحيح إلا أبي المبش و هو صدوق

³⁴ المسند لابن أبي شيبة ٤٩/٦ و ابن سعد ٢٨٧/٦ و رجاله رجال الصحيح

³⁵ ابن سعد ٢٢/٣ و مسند ضعيف

2. Abû Dardâ ^{٣٦}
3. 'Umar Ibn 'Abdul 'Azîz ^{٣٧}
4. Makhûl ^{٣٨}
5. Rajâ Ibn Haywah ^{٣٩}
6. Maymûn Ibn Mahrân ^{٤٠}
7. 'Alî Ibn Husain ^{٤١} رحمة الله عليه

The wearing of an Egyptian topî has been attributed to Nabî ﷺ in the book 'Subulul Hudâ' (Vol. 7 Pg. 284) but it seems to be an error as the same hadîth appears in other books^{٤٢} with the word مصرية(double-layered) in place of مصريّة(Egyptian).

And Allâh knows best.

(The above was written in the first edition while the following paragraph has been added to this edition)

I later found that Shaikh 'Abdul Karîm Ar-Râfi'i mentioned in his book "At-Tadwîn fî Akbâri Qazwîn" that he saw Ibn 'Abbâs رض in a dream and asked him whether the topî of Nabî ﷺ was مصرية(double-layered) or was it مصرية(Egyptian) as certain people claim? Ibn 'Abbâs رض answered that it was مصرية(double-layered).^{٤٣}

^{٣٦} ابن عساكر ١٩٧/٨

^{٣٧} تاريخ دمشق ٢٦٠/٦٠ و ٤١/٦٧

^{٣٨} تاريخ دمشق ٢٦٠/٦٠

^{٣٩} تاريخ دمشق ٢٦٠/٦٠

^{٤٠} تاريخ دمشق ٢٦٠/٦٠

^{٤١} الصنف لابن أبي شيبة ٢٢/٦ و رجاله مرفقون

^{٤٢} أخلاق النبي ص ٤٠٤ و المعني عن حمل الأسفار ٢٧٦/٢

^{٤٣} التدوين في أخبار فزورين ٤٠٠/١

Note: While dreams, even of great 'ulamâ like 'Allamah Al-Râfi'i do not constitute proof in Sharî'ah (Islamic Law), yet it helps confirm that what seemed a mistake was really one.

H. A Turkish topî (التركي)

A Turkish topî was worn by:

1. Ayyûb Sakhtiyânî ^{٤٤} رحمة الله عليه
2. Imâm Mâlik ^{٤٥} رحمة الله عليه

We were unable to find an exact description of the Turkish topîs worn at that time, however the former Grand Muftî of Pakistân, Muftî Muhammad Shaffî رحمه الله, passed the following fatwâ regarding the Turkish topîs presently being worn in the Indo-Pak sub continent:

"It is permissible to wear a Turkish topî when not in salâh, however the 'Ulamâ should preferably not wear it. It is inappropriate to perform or lead the salâh wearing one, as firstly, it is completely red. The preferred ruling regarding completely red clothing is that it is makrûh tanzîhî. Secondly, this topî is generally worn in our country by those who don't follow a mazhab."^{٤٦}

If any of these two negative aspects are found, then one should refrain from wearing these topîs. If, however no such drawbacks exist, then there will be nothing wrong in wearing a Turkish topî.

^{٤٤} حلية الأولياء ١٠/٣ و تاريخ الإسلام للذهبي ٢٨٢/٨

^{٤٥} الدجاج المذهب ص ٢٠

^{٤٦} إمداد المفتين (أردو) ٩٨١/٢ ، فتاوى دار العلوم (مكتبة دار العلوم) ١٥٩/٣

This was also mentioned by Muftī Kifāyatullāh⁴⁷ and Moulānā Rashīd Ahmad Gangohī رحمہم اللہ⁴⁸.

I. A thick double-layered topī with padding in-between (قلنسوة مضربة مبطنة)

عن ابن عباس فنه: كان لرسول الله ﷺ ثلات قلنس. قلنسوة بيضاء مضربة وقلنسوة برد حرفة وقلنسوة ذات آذان ... إلخ

Ibn ‘Abbās رضي الله عنه has narrated that Nabi ﷺ had 3 topis: A white, double-layered topi, a green-striped topi of Yemeni cloth and one with earflaps.⁴⁹

This type of topi was also worn by:

1. Anas Ibn Mālik رضي الله عنه⁵⁰
2. ‘Uthmān رضي الله عنه⁵¹
3. Abū Dardā رضي الله عنه⁵²
4. Abūl ‘Āliyah رضي الله عنه⁵³

5. Imām Ahmad Ibn Ḥambal رضي الله عنه⁵⁴
6. Rabī‘ah Ar-Rā‘ī رضي الله عنها⁵⁵
7. Ibrāhīm An-Nakha‘ī رضي الله عنه⁵⁶

J. A buttoned topi (المزرورة)

‘Allāmah Zhahabī narrates:

عن جعفر بن محمد عن أبيه عن جده رضي الله عنه:

أن رسول الله ﷺ كان يلبس القلانس البيض والمزرورات وذوات الآذان

“Nabi ﷺ used to wear white topis as well as buttoned ones and also topis with earflaps.”⁵⁷

(This is a very weak narration)

Anas Ibn Mālik رضي الله عنه was also seen wearing a buttoned topi.⁵⁸

‘Uthmān رضي الله عنه would wear a topi which was (strapped and) buttoned around his neck.⁵⁹

⁵⁴ سر أعلام النبلاء ٢٠٩/١١

⁵⁵ التمهيد ٢٣٩/١٤

⁵⁶ ابن سعد ٦/٢٨٧ و رجاله رجال الصحيح

⁵⁷ أورده الذهبي في سنته ص ٤٩١ و فيه عاصم بن سليمان فقال الذهبي: عاصم هذا هو

البصرى متهم بالكذب. و عزاه الشافعى في سيل المدى ٧/٢٨٥ إلى ابن عساكر ولكن

لم أحده في بحث الثلاث من المطبوع فلعله سقط منه لأن في المختصر ٢٢٢/٢

⁵⁸ عبد الرزاق ١/١٩٠ و البيهقي في السنن الكبرى ١/٢٨٥ و فيه سعد بن عبد الله،

قال أبو حاتم: ليس بالقوي

⁵⁹ الجرج و التعديل ١١٩/٩

⁴⁷ كفاية المفتى (أردو) ٩/١٥٣

⁴⁸ فتاوى رشیدیہ (أردو) ص ٥٧٢، تالیفات رشیدیہ ص ٤٨٠

⁴⁹ أبو الشیع في أخلاقی النبي ص ١٠٤ و قد مر في "باب الأبيض" رقم ٢ و له شاهد عند ابن عساکر و الرویانی

⁵⁰ رواه البخاری تعليقاً (٥٨٠٣) و قال الحافظ: "قد رویناه موصولاً في مسنده".

⁵¹ الجرج و التعديل ٩/١١٩ ولكن ما كان في قلنسرته حشر

⁵² الدعامة عن ابن عساکر ولكن عند ابن عساکر ٨/١٩٧ "مصرية" بدل "مضربة"

⁵³ ابن سعد ٧/٨٢ المصطف لابن أبي شيبة ٢/١٦٠ و رجاله رجال الصحيح

K. Thin Topīs

Thin topīs were worn by:

1. 'Alī ^{رض}^{٦٠}
2. 'Abdullāh Ibn 'Umar ^{رض}^{٦١}
3. Hammād Ibn Zayd ^{رض}^{٦٢}
4. Sa'īd Ibnul Musayyab ^{رض}^{٦٣}
5. Anas Ibn Sîrîn ^{رض}^{٦٤}
6. 'Abdullāh Ibn 'Awn ^{رض}^{الله}^{٦٥}

L. Cotton Topīs

Imām Ahmad Ibn Hambal ^{رحمه الله} wore a cotton topī.^{٦٦}

'Allāmah Suyūtī ^{رحمه الله}, writes: "It seems that the topī generally worn by Nabi ﷺ was of cotton or of wool."^{٦٧}

M. Embroidered topīs

The following personalities are narrated to have worn embroidered topīs:

1. Al-Mas'ûdī ^{رض}^{٦٨}
2. Sa'īd Ibn Abul Hasan ^{رض}^{٦٩}
3. Abū Qursâfah ^{رض}^{الله}^{٧٠}

The great Khalifah, Hârûn Ar-Rashîd, used to wear a topī on which was ascribed:

غاز حاج
"I am a warrior; I am a pilgrim"^{٧١}

N. The Tâqîyyah (الطاقية)

The Tâqîyyah is a white cotton-skullcap. The Egyptians also call it the Attaqîyyah (عرقية). It came into vogue before 100 A.H. but gained popularity much later, especially in Egypt.

The following personalities were accustomed to wearing it:

1. Ahmad Ibn Muhammad Al-Baghdâdî ^{رض}^{٧٢}
2. Mahmûd Diwân ^{رض}^{٧٣}
3. Ibrâhîm Ar-Raqî (702 AH) ^{رض}^{٧٤}

^{٦٠} ابن سعد ٢٢/٣ و رجاله رجال الصحيح

^{٦١} ابن سعد ٧/١٩٨ و روايه ثقة

^{٦٢} ابن سعد ٧/٢١٠ و رجاله رجال الصحيح

^{٦٣} ابن سعد ٥/٥ و رجاله موثقون

^{٦٤} ابن سعد ٧/١٩٨ و روايه ثقة

^{٦٥} ابن سعد ٧/١٩٨ و روايه ثقة

^{٦٦} سر أعلام النساء ١١/٢٠٩

^{٦٧} الحارى للفتاوى ١/٨٣

^{٦٨} العطلي ٢/٣٣٦ و رجاله ثقات

^{٦٩} ابن سعد ٧/١٣٢ و رجاله ثقات

^{٧٠} العتل و معرفة الرجال لأحمد ٢/٣٥٦

^{٧١} تاريخ الطبرى ١٠/١٠٦

^{٧٢} المنظم ٣٥٦، تذكرة الحفاظ ٤/١٢٨٥

^{٧٣} الدرر الكامنة لابن حجر ٦/١٥٠

4. Ibn Wazîr (730 AH)⁷⁵
5. Abul Fayyâdh Al-Jamâlî (783AH)⁷⁶
6. 'Abdul Qâdir Dowst Jîrî (561 AH)⁷⁷
7. Ibn Nahhâs (698 A.H)⁷⁸
8. Hâfiż Abû Zakariyâ (+-700 A.H) رحمه الله⁷⁹

The tâqîyyah of 'Allâmah Ibn Taymîyah رحمه الله was sold for 500 dirhams (silver coins), after his death.⁸⁰

O. A topî of felt (اللباد)

The great scholar, Ibn 'Abdus Salâm, is reported to have worn a topî of white felt.⁸¹

⁷⁴ الدرر الكاتمة لابن حجر ١٢/١

⁷⁵ الدرر الكاتمة لابن حجر ٤٤٢/٥

⁷⁶ الدرر الكاتمة لابن حجر ٥٠٠/٥

⁷⁷ سير أعلام البلااء ٤٤٩/٢٠

⁷⁸ معجم الشیوخ للذهبي ١٣٧/٢

⁷⁹ كتاب المغرب في حل المغارب (١٥٠)

⁸⁰ البداية والنهاية ١٣٦/١٤

⁸¹ در الفعامة ص ٢٠

P. A topî with holes

In spite of an exhaustive search we were unable to find any mention of a topî with many holes pierced in it. However 'Abdullâh ibn 'Abbâs رضي الله عنه narrates:

كان لرسول الله ﷺ قلنسوة أسماط - أي جلد - و كان فيها ثقبة

"Rasûlullâh ﷺ had a topî of leather, which had a hole in it."⁸²

The great scholar, Abû Bakr Ibn 'Arabî رحمه الله, has written in his commentary of Tirmizî, 'Aridhatul Ahwazhi:

"The ruling regarding topîs is that they should be flat, not domed, however if one feels that he needs to protect his head from the steam rising from it by making the topî dome-shaped with holes in it, then this can be done as a medical remedy and should not be done out of pride or to distinguish oneself from others."⁸³

However, as already mentioned, wearing any type of topî will, inshâ Allâh, allow one to accrue the reward of practising on the Sunnah of wearing a topî.

⁸² رواه أبو الحسن البلاذري في تاريخه، كذا في سبل المدى ٢/٢٨٤ . و له شاهد في حديث أبي سليط عند ابن أبي عاصم في الأحاديث المثان ٣٠٢/٣ ولكن فيه ضعف شديد.

⁸³ عارضة الأسودي ٢٤٢/٧

Q. Hard topīs

In addition to wearing topīs of soft material it was the practice of Nabi ﷺ and the Sahābah رضي الله عنهم to wear topīs of hard material. This may be deduced from the following:

- 'Abdullāh Ibn 'Abbās رضي الله عنهما mentions that Rasūlullāh ﷺ had a topī of leather.⁸⁴
- The many narrations showing the wearing of thick topīs, containing padding and an inner lining.
- The narrations concerning the high topīs worn by our Salafus Sālih also indicate that those topīs were of firm and solid materials thereby enabling them to stand up high and not fall in.
- The use of the topī as a sutrah (barrier) also bears out the same point.
- The hadīth of Anas Ibn Malik رضي الله عنه that when performing wudhū, Nabi ﷺ would lift up his turban and make masah underneath it, without the turban unravelling.⁸⁵
- A hadīth to this effect, narrated by 'Atā رحمه الله .⁸⁶
- Lifting the turban and making masah beneath it has also been narrated as the practice of:
 1. Ibn 'Umar رضي الله عنهما .⁸⁷
 2. Ibrāhīm An-Nakha'i رحمه الله .⁸⁸

It would only have been possible to lift the turban off the head without it unravelling, if the topī on which it was tied was made of a firm material.

This is also borne out by the following statement of Shaikh Ibn 'Arabī رحمه الله , "A turban without a topī underneath is not very stable as it could unravel especially during wudhū. By tying it on a topī, the turban becomes steady and its shape is greatly enhanced."⁸⁹

These benefits mentioned by 'Allāmah Ibn 'Arabī رحمه الله , can only be accrued if the topī is hard. A turban on a soft topī normally unravels when the topī is removed and doesn't really improve the shape.

⁸⁴ رواه أبو الحسن البلاذري في تاريخه، كذا في سبل المدى ٧/٢٨٤

⁸⁵ أبو داود ص ١٩ (١٤٢)، ابن ماجه ص ٤١ (٥٦٤)، الحاكم ١/١٦٩ و فيه أبو معقل مجاهيل ولكن سكت عنه أبو داود والبخاري فهو صالح.

⁸⁶ ابن أبي شيبة ٣٦/١ مرسلاً و رجاله رجال الصحيح، قال البيهقي ٦١/١ : قد رويانا معاً من صولاً في حديث المغيرة.

⁸⁷ الدارقطني في سنّة ١٠٧١ و قال الشیع عظیم آبادی في تعلیمه: إسناده صحيح.

⁸⁸ ابن أبي شيبة ٣٦/١ و رجاله رجال الصحيح.

⁸⁹ عارضة الأسودي ٢٢٤/٢ و القطعة الأخيرة من شرح المتأري على الشعاعل ٢٠٣/١

The Khalifah's tolerance

Ubaidullâh ibn Sulaimân, the minister of the Khalifah Al-Mu'tadhid, mentions:

I was once in the presence of the Khalifah while a servant was swatting the flies that were around him. A sudden slip of the hand caused the swatter to knock off the Khalifah's topî. I watched with a deep sense of foreboding growing within me, fearing the consequences of this deadly blunder.

However, the Khalifah simply placed the topî back on his head and said to the other servants, "Tell this unfortunate one to take a rest. It seems that we caught him dozing. In the future, increase the number of servants appointed to operate the fly-swatters."

The Minister says that I then began praising the Khalifah and thanking him for his tolerance, but he simply replied, "This poor soul did not do it willfully, he just happened to doze off.

Punishment and reproach are only for one who intentionally commits a wrong not for one who blunders or errs."⁹⁰

Mujâlid says: I once asked Sha'bî the reason for it being popular amongst the people that Qâdhi Shurayh is craftier and wilier than a fox. Sha'bî replied: The reason is that when Shurayh would go out (in the fields) to perform salâh a fox would stand in front of him and imitate him, thus distracting him from his salâh. When this became too much for Shurayh, he removed his kurta and placed it on a pole, putting his turban and topî on top of it (thus creating a dummy). The fox came and stood in front as normal and thus wasn't prepared for Shurayh who caught him from behind. This is why he is said to be craftier and wilier than a fox. (Tahzîbul Kamâl Vol.12 Pg. 444)

When should the topî be worn?

Although it was the practice of Rasûlullâh ﷺ and the Sahâbah رضي الله عنه about covering their heads at all times, special emphasis was given to covering the head during the following occasions:

A. When performing salâh

Imâm Bukhârî، رحمه الله، in his Sahîh, mentions the statement of Hasan Basrî، رحمه الله، :

كان القوم يسجدون على العمامة و القنسوة

"The Sahâbah رضي الله عنه would perform sajdah (prostrate) on turbans and topîs."¹

Wâil Ibn Hujr رضي الله عنه mentions that he performed salâh with Nabi ﷺ and the Sahâbah رضي الله عنه who were wearing burnuses (i.e. covering their heads with hoods).²

Ibrâhîm An-Nakha'i، رحمه الله، mentions that it was the practice of the Sahâbah رضي الله عنه to perform salâh wearing burnuses.³

Faltân Ibn 'Âsim رضي الله عنه mentions that he found Nabi ﷺ and the Sahâbah رضي الله عنه performing salâh wearing burnuses.⁴

¹ البخاري تعلينا - باب السجود في شدة الحر ص ٥٦ - و حرم به ومعلوم أن تعليلات البخاري مقبول إذا حرم به وأما قول الحافظ وصلة ابن أبي شيبة (٢٩٨/١) فليس في المطرب ذكر القنسوة ولا عند عبد الرزاق ٤٠٠ ولا البيهقي ٤٠٦ و آنده أعلم

² ابن خزيمة ٢٣٢/١ و قال عققه: استاده صحيح، و رواه أبو داود ص ١٠٥ (٧٢٨)

³ المصنف لعبد الرزاق ٤٠١ و رجاله رجال الصحيح

This shows us that performing salâh with the head covered was the practice of all the Salafus-Sâlih (pious predecessors).

Nnarrations explicitly mentioning that the following great personalities were seen performing salâh with their heads covered:

1. 'Abdullâh ibn 'Umar ^٥
2. Suwayd ibn Gafalah ^٦
3. Shurayh ^٧
4. 'Alqamah ^٨
5. Aswad ^٩
6. Masrûq ^{١٠}
7. Abû Mushir ^{١١}
8. 'Abdur Rahmân ibn Yazid ^{١٢}
9. Sa'îd ibn Jubayr ^{١٣}
10. Ahmad ibn Abî Hawârî ^{١٤}
11. Sâlim ibn 'Abdullâh ^{١٥}
12. 'Âmir ibn 'Abdullâh ^{١٦}

⁴ رواه ابن قاتم في مجمعه (١٥٣٤) و أبو نعيم في تاريخ إصيادن ٢/٥٦٧ و الطبراني

⁵ في الكبير و قال المبتسى في المجمع (٢٢٢٦): رجاله موثقون.

⁶ ابن سعد ١٣١/٤ و رجاله رجال الصحيح

⁷ ابن سعد ١٣٢/٦ و رجاله موثقون

⁸ المصنف لابن أبي شيبة ٢٩٧/١ و ابن سعد ١٩٠/٦ و رجاله رجال الصحيح

⁹ المصنف لابن أبي شيبة ٢٩٨/١ و ابن سعد ١٥٢/٦ و رجاله رجال الصحيح

¹⁰ ابن سعد ١٣٧/٦ و المصنف لابن أبي شيبة ٢٩٧/١ و رجاله رجال الصحيح

¹¹ المصنف لابن أبي شيبة ٢٩٨/١ و ابن سعد ١٣٩/٦ و رجاله رجال الصحيح

¹² تاريخ دمشق ٤٣٤/٢٢

¹³ المصنف لابن أبي شيبة ٢٩٧/١ و ابن سعد ١٧٥/٦ و رجاله رجال الصحيح

¹⁴ المصنف لابن أبي شيبة ٢٩٨/١ و رجاله رجال الصحيح

¹⁵ تاريخ دمشق ٤٣٥/٤٩

¹⁶ أورس المسالك ٢٠٢/٣ و ابن أبي شيبة ٢٩٨/١ و فيه أسامي بن زيد العطري هر ضعيف

13. 'Abdullah Ibn Mudrik ¹⁷
 14. Imām Ahmad Ibn Hambal ¹⁸
 15. Ibn 'Abdus Salām ¹⁹ رحمه الله

The Fatwā of Shaikh Rashīd Rīdhā

The Egyptian scholar , Shaikh Rashīd Rīdhā, the author of 'Tafsīrul Manār', who in spite of being very famous for his modern thinking, authored the following article, which was published in the Egyptian magazine 'Al-Manār' ²⁰:

"While it could be considered correct to say that it is not Makrūh (disliked in Sharī'ah) to perform salāh with the head uncovered, its not being Makrūh is only applicable when performing salāh alone at home without forming a habit of leaving the head uncovered.

As for one who:-

- A. Makes a habit of leaving the head uncovered, or
- B. Keeps his head uncovered when performing salāh in jamā'ah with others whose heads are covered, or
- C. Insists on leaving his head uncovered in the masjid in the presence of such people who dislike this action of his and will engage in his criticism

¹⁶ الزهد لا يحمد ص ٢٢٦ و رجاله رجال الصبح إلا عبد بن مصعب وقد ذكر

¹⁷ تاريخ دمشق ٢٤/٢٢

¹⁸ سر أعلام النبلاء ٢٠٩/١١

¹⁹ در الغمامه ص ٢٠

²⁰ السنن و المبتدعات ص ٥٠

then in all these instances, it is makrūh (reprehensible) to leave the head uncovered.

The reason for the first instance being makrūh is that he has adopted a habit that is not backed by any legitimate proof. Rather what he is doing is in direct conflict to what was the accepted practice from the beginning of Islam.

The second instance is Makrūh because he is opposing the majority, which is forbidden in Islam.

As for the third instance, it is Makrūh because this person would be the cause of people falling into the sin of backbiting and this action will result in his becoming ill-reputed.

As for the statement that it is sometimes better to perform salāh with the head uncovered as this leads to greater humility, this is nothing but expressing one's opinion in a matter of Sharī'ah (Islamic Law) which does not accept anyone's subjective opinion (Some of our jurists disagree with him on this point). This argument can be challenged by the fact that it actually leads to one adopting a resemblance to the Christians and others who are in the habit of praying with their heads uncovered and it is well known that we have been prevented from imitating them even in habits (not to speak of acts of worship).

It can also be countered by the fact that the accepted trend around us is that the proper attire to be adopted when visiting the 'Ulamā and the pious, consists of (amongst others) a topī or turban."

The Fatwâ of 'Allâmah Kowtharî

The following is a summary of a fatwâ by 'Allâmah Muhammad Zâhid Kowtharî رحمه الله ، a world-renowned Muhadith and Faqîh who held a prominent post in the Ottoman Khilâfah in Turkey and who later went on to emerge as one of the greatest scholars Egypt has ever seen.

'Allâmah Kowtharî رحمه الله ، writes:

People often ask concerning the ruling of performing salâh bareheaded without an excuse. This question has come to the fore, due to the emergence of a group who seem to take delight in denying those actions, which are accepted by the Muslims and have been passed down from generation to generation. They strive hard to cause discord in the masjid and greatly resemble the Khawârij (a deviant sect which emerged in the time of 'Alî رضي الله عنه) in that they lay great stress on trivial matters while ignoring major issues.

The ruling concerning the salâh of a person bareheaded without an excuse, it that it is valid if all the conditions and pre-requisites are met, however this is in direct conflict to what has remained the practice of all the Muslims throughout the ages.

It also entails emulation of the Christians in that they worship bareheaded, as is well known.

Allâh Ta'âlâ has ordered the Muslims:

خذوا زينتكم عند كل مسجد

"Adopt clothing of beauty when performing salâh"

Leaving the head uncovered is discarding this beauty.

Imâm Baihaqî رحمه الله ، narrates that Nabî ﷺ said: -

"When performing salâh, one should wear two items of clothing as the most deserving being for whom you should dress up, is Allâh." ²¹

Imâm Baihaqî رحمه الله ، has also mentioned the following incident.

Nâfi' رحمه الله ، the slave of Ibn 'Umar رضي الله عنهما says that Ibn 'Umar رضي الله عنهما saw him performing salâh wearing only one item of clothing. He rebuked him saying, "Have I not given you clothing?" "Yes, you have!" replied Nâfi'. "So who," asked Ibn 'Umar رضي الله عنهما "has more right that you dress up well for him? Allâh Ta'âlâ or the people!" ²²

It is on this basis, that the fuqahâ (jurists) say that it is Makrûh (reprehensible) to perform salâh wearing such clothing in which one would not normally present oneself in front of those whom he holds in high esteem.

There exists absolutely no doubt in the fact that it has always remained the practice of the Muslims not to appear bareheaded in front of those whom they respect. In the very same way, salâh performed bareheaded would be reprehensible in the light of Sharî'ah.

²¹ السنن الکبریٰ ۲/۲۲۶

²² السنن الکبریٰ ۲/۲۲۶

A few doubts cleared

'Allâmah Kowtharî رحمه الله, has also most graciously provided us answers to a few doubts, which arise on this topic.

- Misconception:* The âyah "Adopt clothing of beauty when performing salâh" was revealed to censure the disbelievers who would perform tawâf (circumambulate) around the Ka'bah, naked and has nothing to do with covering the head.

Answer: It is a well-known principle of Tafsîr (commentary of the Qur'ân) that an âyah is not restricted to the particular incident concerning which it was revealed. Rather it would encompass all such situations that fall under its scope. Therefore we find all the mazhâhib are unanimous on the point that it is mustahab (preferable) to wear a topî (or turban), upper garment and lower garment when in salâh. This is mentioned by Imâm Nawawî رحمه الله, in Al- Majmû' and by 'Allâmah Halbî رحمه الله, in Sharhul Muniyah.²³

- Misconception:* The âyah concerns covering the private parts, not the head.

Answer: 'Allâmah Abû Hayyân, the renowned Mufassir (commentator of the Qur'ân), has beautifully explained this point in the following manner:-

"The order to adopt 'beauty', in this ayah, is specific to salâh. Therefore 'beauty' cannot refer to covering the private parts

²³ المجموع ١٢٥/٢، غبة المستعلم ص ٢١٤

since we are ordered to cover them at all times, not only during salâh. 'Beauty' will therefore, in this case, have to mean something else viz. that with which one beautifies himself."²⁴

Thus we can say without any doubt that the covering of the head is part of 'beauty' and this has always been the custom from the early days of Islâm. It is for this reason that in no time or place has this ever been seen (in the past) that the Muslims are forming the rows for salâh, bareheaded. Anyone who denies this is just being pigheaded. We hereby understand that there exists no proof at all to show that 'beauty' does not include covering the head.

- Misconception:* It is Sunnah to perform salâh bareheaded as Nâbî صلوات الله عليه وآله وسلام performed salâh without a topî. It is reported that he would remove his topî and place it as a sutrah (barrier) in front of him during salâh.

Answer: It is mentioned in Sharhush Shamâil and other books that this narration is weak; therefore no attention should be given to it. It has not been mentioned in any of the reliable collections of hadîth, so how can it contest the covering of the head in salâh, which has remained the accepted practice of the Muslims throughout the ages! Yes, we do find that Hadhrat 'Umar رضي الله عنه would stop the women slaves from covering their heads, so those who insist on keeping their heads open, probably count themselves among the women slaves and would like to emulate them during salâh, as this is not becoming of men.

²⁴ نسمة البحر الخريط ٤/٢٩٢

(If we do accept that Nabi ﷺ used his topī as a sutrah, then we find that 'Allāmah Muñāwī has mentioned that this was at an instance when Nabi ﷺ did not have anything else to use as a sutrah.²⁵ This was done to show that it is permissible to perform salāh without a topī, even though this would be makrūh for us, not for Nabi ﷺ. This is similar to the instances where Nabi ﷺ urinated or drank standing. These actions are makrūh for us, but were carried out by Nabi ﷺ to show that they are not harām. *The paragraph between the parentheses is by the author not by 'Allāmah Kowtharī*)

4. *Misconception:* The head is left uncovered during Haj; there should therefore be nothing wrong with leaving it uncovered during salāh.

Answer: Haj is a unique act of worship performed at a specific time and place; therefore leaving of the head uncovered at other times cannot be established from it.

The gist is that it is not proven that Nabi ﷺ ever performed salāh bareheaded without an excuse, whereas leaving the head uncovered when praying is the habit of the Christians.²⁶

B. When entering the toilet

Imām Baihaqī رحمه الله mentions:

عن عائشة عليهما السلام قالت: كان رسول الله صلى الله عليه وسلم إذا دخل الخلاء غطى رأسه
و إذا أتى أهله غطى رأسه

'Aishah رضي الله عنها narrates that when Nabi ﷺ entered the toilet he would cover his head.²⁷

Imām Baihaqī رحمه الله also reports:

عن حبيب بن صالح رحمه الله مرسلا: كان رسول الله صلى الله عليه وسلم إذا دخل الخلاء
لبس حذاءه و غطى رأسه

Habib Ibn Sālih رحمه الله reports that when Nabi ﷺ entered the toilet, he would wear shoes and cover his head.²⁸

²⁷ رواه البيهقي في السنن الكبرى ١ / ٩٦ و قال: هذا الحديث أحد ما أنكر على محمد بن يonis الكذبي، و قال ابن عدي ٧ / ٥٥٥: وهذا لا أعلم به رواه غير الكذبي بهذا الاستاد... اخ. قال الترمذى في المجموع ٢ / ١١٢ في حديث الكذبي: هو ضعيف. قال العبد الضعيف: تابعه أبو عمالد بزيد العمى عند ابن الأعرابى في كتاب المعجم (١٠٨٥) و تابعه أيضاً على بن حيان عند أبي نعيم في الحلية ٧ / ١٥٨ فتهرئي أن شاء الله.

²⁸ رواه البيهقي في السنن الكبرى ١ / ٩٦ عن حبيب بن صالح مرسلا، و قال المناوي في فرض القدر (١٦٦٧): فيه أبو بكر بن عبد الله قال النهي: ضعيف. و نقله الترمذى في المجموع ٢ / ١١٢ و قال: وقد اتفق العلماء على أن الحديث المرسل والضعيف و الموقوف يتسامح به في فضائل الأعمال و يعمل بمقتضاه و هذا منها، له و قال العزيزى ٤ / ٦١ قال الشيخ: حديث حسن لغوره.

²⁵ فيض القدر (٧١٦٨)

²⁶ مقالات الكوثري ص ١٢٠

Imâm Abdur Razzaq رحمه الله reports:

عن عائشة قالت: قال أبو بكر : "استحبوا من الله فإنني لأدخل الخلاء فاقع رأسي حياء من الله عز و جل"

'Âishah رضي الله عنها narrates that Abû Bakr رضي الله عنه said: "Show respect in front of Allah, for I certainly cover my head when entering the toilet, due to respect for Allah."²⁹

Covering the head with a topî when entering the toilet has also been narrated from:

1. Anas Ibn Mâlik³⁰
2. Abû Mûsâ Ash'arî³¹

'Allâmah Munâwî writes in his famous commentary 'Faidhul Qadîr' (Hadîth no.6667), explaining the reason for Nabi ﷺ covering his head upon entering the toilet:

حياء من ربه تعالى ولأن تنطية الرأس حال قضاء الحاجة أجمع لسام البدن وأسرع
لخروج الفضلات ولاحتسال أن يصل شعره ريح الخلاء فيملعنه . قال أهل الطريق:
ويجب كون الإنسان فيما لا بد منه من حاجته حتى يحمل مستور

"It was done out of respect for Allâh and because covering the head when answering the call of nature causes the pores to contract

²⁹ كفر العمال (٨٥٤) عن سفيان، ورواه عبد الرزاق و هو في حياة الصحابة ٢/٥٥٤

واعلاء السنن ١/٣٢٢ و قال البيهقي ١/٩٦ : هو صحيح

³⁰ عبد الرزاق ١/١٩٠ و البيهقي في السنن الكبرى ١/٢٨٥ و فيه سعيد بن عبد الله

قال أبو حاتم :ليس بالقري

³¹ المصنف لابن أبي شيبة ١/٣٤ و الطبل لأحمد ١/٢٠٢ و رجاله رجال الصحيح

thereby allowing quicker emerging of faeces. It also prevents the bad smell of the toilet from getting onto the hair. The 'Ulamâ of Tasawwuf maintain that it is necessary for a person to be respectful, shy and concealed when answering the call of nature."

A highly authentic narration of Sahîhul Bukhârî also shows that covering the head while answering the call of nature was a norm in the time of the Sahabah رضي الله عنهم.³²

C. When eating

Fâraqd رضي الله عنه narrates:

أكلت مع رسول الله ﷺ و رأيت عليه قلنوسة بيضاء في وسط رأسه

"I ate with Rasûlullâh ﷺ and I saw a white topî placed on the centre of his head."³³

'Âishah رضي الله عنها narrates that Rasûlullâh ﷺ said:

أكل كما يأكل العبد

"I eat in the manner a slave eats"³⁴

³² صحيح البخاري (٥٧٧) في قصة قيل أبا رافع . وانظر أثر الحديث الشريف محمد عراة ص ١٤٧

³³ رواه ابن السكين في المعرفة عن محمد بن سلام عن الحسن ، ذكره الشامي في سبل المدى

و نقله الحافظ في الإصابة ٥/٢٠٧ و سكت عنه

³⁴ قال المثنى في المجمع (١٤٢١) : رواه أبو يعلى و إسناده حسن

It is therefore necessary for us to display our humility and subservience to Allāh Ta’ālā while eating. Covering the head helps greatly in achieving this goal.

It should be borne in mind that it is not forbidden to eat with the head uncovered. Many people greatly exceed the bounds by laying too much stress on this point, while others insist on leaving it out completely. We are أمة رسطا i.e. Such a nation who neither exceed the bounds nor do we exercise any deficiency in Dīn.

D. When cohabiting

Abū Nuaim رحمه الله reports:

عن عائشة قالت: كان إذا دخل المخلاء غطى رأسه
وإذا أتى أهله غطى رأسه

‘Aishah رضي الله عنها narrates that when Nabī ﷺ entered the toilet he would cover his head and when cohabiting with his wives he would cover his head. ³⁵

Ummu Salamah رضي الله عنها also narrates that Nabī ﷺ would cover his head during cohabitation. ³⁶

³⁵ أبو نعيم في الحلية ٢/١٥٨ و مر التفصيل في "باب ليس التقىرة عند دخول المخلاء" .

³⁶ قال العراقي: رواه الخطيب باسناد ضعيف، الإتحاف ٥/٣٧٢ و فیض القدير (٦٥٣٦)

Covering the head on this occasion could also refer to wearing a scarf or shawl or even to covering ones body with a sheet.

This is supported by another narration of Ummu Salamah ³⁷ and by an extremely weak narration of ‘Aishah رضي الله عنها wherein she mentions: “Whenever Nabī ﷺ cohabited with any of his wives he would cover his head with a shawl.” ³⁸

Imām Ghazālī رحمه الله has also mentioned this in his *Iḥyā ‘Ulūm Uddīn* (Vol. 2 Pg. 46).

E. When out in battle

Ibn ‘Abbās رضي الله عنهما mentions:

ويلبس ذات الآذان في الحرب

“Rasūlullāh ﷺ would wear a topī with earflaps when out in battle.” ³⁹

Nabī ﷺ’s wearing a topī in battle has also been narrated by:

1. ’Abdul Rahmān Ibn Zayd رضي الله عنهما ⁴⁰
2. Makhūl رحمه الله ⁴¹
3. Wāthilah Ibnu Asqa رضي الله عنهما ⁴²

³⁷ تاريخ بغداد ١٦٢/٥ وفيه معروف أبى الخطاب وهو ضعيف ،

³⁸ أخلاق النبي ص ١٩٨ وفيه محمد بن القاسم الأنصاري ضعيف جداً ،

³⁹ ابن عساكر و قد مر في "باب الطربلة"

⁴⁰ رواه البلاذري في تاریخه، كذلك في سبل المدى ٢/٢٨٧

⁴¹ رواه ابن أبي شيبة في مصنفه، كذلك روى له في الكهر (٣٠١٢) ولكن لم يأده في المطررع من المعنف، وهو في جامع الأحاديث والمراسيل (٢٠٠٣٧)

⁴² ابن عساكر ٧٨/٤٥ و الحارثي للسيوطى ١/٤٠٥ و الطبراني في الكبير ٦٢/٢٢ و قال المبشي

في المجمع (٧٩١٧) فيه بقية و عمرو الشامي و بقية ثقة لكن مدلس و عمرو لم أعرفه.

In the same way we find Imâm Bukhârî رحمه الله ، narrating in his Sahîh, from Anas رضي الله عنه that when Nabî ﷺ passed by the ruins of Thamûd, on the way to Tabûk, he covered his head (with his shawl) and quickened the pace of his conveyance.⁴³

Hâfiż Ibn Hâjîr رحمه الله ، mentions the following incident.

Ja'far Ibn 'Abdullâh narrates that Khâlid Ibn Walîd رضي الله عنه could not find his topî on the day of the Battle of Yarmûk. He ordered the army to search for it but it could not be found. The search was repeated and it was eventually found. It turned out to be an old topî. Khâlid رضي الله عنه explained that when Rasûlullâh ﷺ shaved his hair off during 'umrah, people rushed to get the hair from the side of his رضي الله عنه head, while I managed to acquire the hair from just above the forehead. I then placed the hair in this topî. Whenever I participated in a battle keeping this topî with me, we were granted victory.⁴⁴

Mahîmûd Ibn Labîd رضي الله عنه narrates that on the day of Badr, Rasûlullâh ﷺ said: "The angels have adopted their insignia, so should also adopt yours." The Sahâbah رضي الله عنه then placed pieces of wool in their helmets and topîs, as distinguishing marks.⁴⁵

Wearing the topî in battle was the practice of many great personalities. From amongst them are:

1. 'Abdullâh Ibnu'l Mubârak رحمه الله

⁴³ قال العبد الضعيف: أتى عيسى بن سليمان الدمشقي وله ترجمة عند ابن عساكر ٧٨/٤٥

⁴⁴ صحيح البخاري (٤٤١٩)

⁴⁵ الإصابة ٩٩/٢، صفة الصقرة ١/٢٩١، الطهوان في الكبير ٤/١٠٥ و رجاله رجال الصحيح

⁴⁶ ابن سعد ١٦/٢ و المخازن للراويني ١/٧٥ و رجاله ثقات إلا الراويني وهو مقبول في المخازن

2. Husain Ibni 'Âlî رضي الله عنه⁴⁷
3. Khâlid Ibnu'l Walîd رضي الله عنه⁴⁸
4. Hârûn Ar-Rashîd رضي الله عنه⁴⁹

'Allâmah Tabârî رحمه الله ، narrates that the Khalîfah Al-Mâ'mûn and his entire army wore green attire; to such an extent that even their topîs were green.⁵⁰

There are many narrations showing that Nabî ﷺ covered his head with a helmet when in battle, however we have chosen not to include those narrations as the object it was protection and is thus out of the scope of our discussion.

F. When imparting knowledge

'Umar رضي الله عنه mentions that Rasûlullâh ﷺ was narrating a hadîth to them during which he lifted up his head causing his topî to fall to the ground.

The narrator mentions that it could refer to the topî of Rasûlullâh ﷺ or to the topî of 'Umar رضي الله عنه i.e. when 'Umar رضي الله عنه narrated the hadîth to his students he lifted his head up thereby causing his topî to fall to the ground.⁵¹

⁴⁶ شعب الإيمان ٢/١٦٧

⁴⁷ البداية والنهاية ٨/١٨٦ و تاريخ الطريبي ص ٢٧٥٦

⁴⁸ الإصابة ٩٩/٢، صفة الصقرة ١/٢٩١، الطهوان في الكبير ٤/١٠٥ و رجاله رجال الصحيح

⁴⁹ تاريخ الطريبي ١٠/١٠٦

⁵⁰ تاريخ الطريبي ١١/٣

⁵¹ رواه الترمذى ص ٢٩٣ (١٦٤٤) وقال: هذا حديث حسن غريب... اخ و قال ابن كثير في تفسيره

We learn from the above hadîth that the topî was worn while imparting the knowledge of hadîth. This is because the knowledge of dîn is an extremely valuable and noble gift of Allâh which demands utmost respect and honour.

It is in the same light that we find Imâm Mizzî رحمه الله mentioned regarding Imâm Mâlik رحمه الله :

كان مالك إذا أراد أن يخرج يحدث توضأ وضرره للصلوة ولبس أحسن ثيابه
ولبس قلنوسة ومشط لحيته

When Imâm Mâlik رحمه الله intended to narrate hadîth, he would perform wudhû, wear his best clothing, wear a topî and comb his beard. When asked the reason for doing this, he said: "This is how I show respect to the ahâdîth of Rasûlullâh ﷺ."⁵²

G. When seeking knowledge

Ibn Mas'ûd رضى الله عنه narrated from Nabi ﷺ that Mûsâ رضى الله عنه wore a topî when he spoke to Allâh (and thereby received the knowledge of prophethood).⁵³

Seeking knowledge demands great humility and respect and covering the head is a great aid in achieving this.

⁵¹: رواه علي بن المديني عن أبي داود الطائيسي عن ابن مبارك عن ابن طبيعة و قال هذا إسناد مصرى صالح

⁵²: مذنب الكمال ٢٨٤/١٧ وهو مستند في كشف النقاط في فضل المرطا ص ٢٣

⁵³: رواه الترمذى ص (١٧٣٤) و قال: هذا حديث غريب لا تعرفه إلا من خدّي حميد الأعرج، رواه العزيزى (٤/٣): هو حديث ضعيف

It was the practice of our Salafus Salih to cover their heads with both turbans and topîs when seeking the valuable knowledge of dîn.

The great muhaddith, Hadhrat Shaikh Zakarîyâ Khândehlawî رحمه الله ، writes in his commentary of Muattâ Imâm Mâlik, that when Imâm Mâlik رحمه الله ، was still very young and decided to set out in the search of knowledge, his mother placed a long topî on his head and tied a turban around it. This then remained his practice throughout his life.⁵⁴

Hâfiż Ibn Hâjî رحمه الله ، writes that it was the practice of Imâm Muslim رحمه الله ، to attend the lessons of his teacher, Imâm Zuhâlî رحمه الله ، wearing a turban.⁵⁵

H. When ruling and passing judgements

The wearing of the topî was not only the practice of the 'Ulâmâ and the pious but was also always held fast onto by the man on the street and by the leaders as well. We have been ordered by Nabi ﷺ to hold fast to the practices of the Rightly-Guided Khulafâh (Islamic rulers). It was their practice to wear the topî, thus it would be our duty to hold fast to this Sunnah as well.

⁵⁴: مقدمة أرجح المسالك ١/٦ و أسلنه الخطيب في الجامع لأخلاق الرواوى وأداب السائع ١/٢٨٤

⁵⁵: هدى السارى مقدمة فتح البارى ص ٤٩١

The following are a number of Khulafā (Islāmic rulers) and judges from whom wearing the topī is narrated:

1. 'Umar ^{٥٦}
2. 'Uthmān ^{٥٧}
3. 'Alī ^{٥٨}
4. 'Umar Ibn 'Abdul 'Azīz ^{٥٩}
5. Hārūn Ar-Rashīd ^{٦٠}
6. Al-Muayyid ^{٦١}
7. Al-Mu'tadhid ^{٦٢}
8. Abū Ja'far ^{٦٣}
9. Salāhuddīn Ayyūbī ^{٦٤}
10. Qādhī Shurayh ^{٦٥}
11. Qādhī Dhiyā Uddīn ^{٦٦}
12. As-Saffār ^{٦٧}
13. Al-Juzhū'ī ^{٦٨}
14. Ibrāhīm Ibnu'l Mahdī ^{٦٩}

^{٥٦} ابن أبي شيبة ٦/٣٧، البداية النهاية ٧/٨٧ و في مستند الروياني ١/١٩٠ غنوه

^{٥٧} الجرح و التعديل ٩/١١٩ و تاريخ دمشق ١٣٧/٧.

^{٥٨} ابن سعد ٣/٢٢ و رجاله رجال الصبح

^{٥٩} ابن سعد ٥/٣١٤ و الأحاديث المثان ٢/٤٤٢ و ٥/٤٤٢

^{٦٠} البداية و النهاية ١/٢٠٣ و تاريخ الطبرى ١٠/١٠

^{٦١} سر أعلام النبلاء ١٧/١٦

^{٦٢} البداية و النهاية ١١/٩١

^{٦٣} ابن سعد ٣/١٨٣ و فيه ثني بن عسران ، قال أبو حاتم: شيخ مدن يهول

^{٦٤} سر أعلام النبلاء ٢١/٢٨

^{٦٥} فتح الباري ١٣/١٥٥ و ابن سعد ٦/١٨٩ و رجاله رجال الصبح

^{٦٦} الرواقي للرؤفبات ص ٧١

^{٦٧} سر أعلام النبلاء ١٢/٥١٧

^{٦٨} تاريخ بغداد ٣/٢٠٦

15. Al-Qāim Bi-Amrillāh ^{٧٠}
16. Al-Musta'īn ^{٧١}
17. Al-Wâthiq Billâh ^{٧٢}
18. Muhammad Ibnu'l Wâthiq ^{٧٣}
19. Al-Mamûn ^{٧٤}
20. Al-Mansûr ^{٧٥}
21. Abû 'Umaitir ^{٧٦}
22. Marwân ^{٧٧}.

'Allâmah Firozâbâdî has written that the judges of that time would wear a topî known as the Danniyah.^{٧٨}

^{٦٩} تاريخ بغداد ٨/٣١٣

^{٧٠} تاريخ بغداد ٩/٤٠٢

^{٧١} تاريخ الطبرى ١١/٢٠٥

^{٧٢} تاريخ الطبرى ١١/١٤٥

^{٧٣} تاريخ الطبرى ١١/١٤٥

^{٧٤} تاريخ الطبرى ١١/٢

^{٧٥} تاريخ الطبرى ٩/٢٩٧

^{٧٦} تاريخ دمشق ٤٣/٣٢

^{٧٧} الأحاديث المثان ١/٢٩٣

^{٧٨} القاموس

Taqannu'

Taqannu' is the covering of the head and a portion of the face with a scarf, shawl or similar item of clothing.⁷⁹

In addition to wearing a topī and tying a turban, it was the habit of Nabi ﷺ and the Sahābah رضي الله عنهم to cover their heads with a shawl.

My dearest colleague, Mufti Muhammad Amin Qāsim greatly eased my task by collecting Ahādīth concerning the *taqannu'* of Rasūlullāh ﷺ. These number approximately twenty narrations from about thirteen different Sahābah رضي الله عنهم. If the narrations concerning the *taqannu'* of the Sahābah رضي الله عنهم are gathered, the number is sure to go into the hundreds.

We will suffice on the following narration of Anas رضي الله عنهم:

كان رسول الله صلى الله عليه وسلم يكتفي بالغطاء

"Nabi ﷺ would practise *taqannu'* with great consistency and regularity"⁸⁰

'Allāmah Suyūtī رحمه الله has written that there exists no difference of opinion in accepting *taqannu'* to be *Sunnah*.⁸¹

'Allāmah Ibn Hajar Al-Haitamī رحمه الله، writes:

" 'Taqannu' is to place a sheet of cloth on top of the topī or turban. This will be used to cover part of the face and would then be wrapped under the chin and thrown onto the shoulders. All 'Ulamā agree that this act is desirable in Sharī'ah, in fact it is greatly emphasised upon during salāh and when attending jumu'ah and other public functions. A number of authentic ahādīth have been narrated concerning this action, its benefits and encouragement towards adopting it. This has also been narrated from a large number of Sahābah رضي الله عنهم and other Salafus Sālih."⁸²

Nabi ﷺ is reported to have mentioned regarding it:

"This is an item of clothing for which sufficient gratitude has not been expressed."⁸³

Nabi ﷺ is reported to have worn many different colour shawls viz. red, black, green etc.

These will, Inshā Allāh be discussed with greater detail in a future publication.

⁷⁹ شرح الزرقاني على المواهب ٢٠٩/٦ ، فتح الباري ٢٧٤/١٠ ،

⁸⁰ الترمذى في الشمائل ص ٣ و ابن سعد ٢٥٦/١ و حسنة الشيخ عبد الحمازى

(السراج المشرق ١٩٠/٣) و له شاهد في حديث سهل عند البيهقي ٢٢٦/٥

⁸¹ مسند المسأل ١/٤٢٣ ، شرح الزرقاني على المواهب ٣١١/٦

⁸² الدعامة

⁸³ ابن سعد ١/٣٥٧ و ذكره الحافظ في الفتح (٧/٢٢٥) و (١٠/٢٧٥) و سكت عنه فهر حسن.

Conclusion

We can now conclude that

- The topī is definitely a Sunnah of Rasūlullāh ﷺ.
- It has remained the practice of the Sahābah رضي الله عنهم, Tābi'în and our pious predecessors right until our times.
- The Sunnah of covering the head will be fulfilled by any type of topī, regardless of its colour, material or style, as long as it does not entail emulation of the Kuffār or fall under any other prohibition in Sharī'ah (Islamic Law).
- The topī should be worn at all times with special emphasis given to wearing it during Salāh.
- Even more virtuous than donning a topī alone, is tying a turban on it. We should all endeavour to revive this Sunnah in our lives.

May Allāh grant us all the ability to practise on every Sunnah and to realise the Truth from Falsehood. We ask Allāh to accept this work and make it a means of salvation for the author, his family and the Ummah at large.

المصادر و المراجع

اقتصرت فيها على ما عززت اليه غالباً، وما طبع منها ببروت
لم اذكر مكان طبعه

التأسیس

- ١) تفسیر ابن تکیر ، دار المعرفة ١٤٠٩
- ٢) تفسیر الطبری لابن حمیر الطبری ، دار الكتب العلمية ١٤١٨
- ٣) البحر المحيط لأبی حیان الأندلسي ، دار الكتب العلمية ١٤١٣
- ٤) تفسیر القرطبی ، دار الكتاب العربي
- ٥) الدر المنثور للسوطی ، دار الفكر ١٤٠٣

كتب الأحادیث و شروحها

- ١) إتحاف الخمرة المهرة بزاد المسانيد العشرة للبوصمری ، مکتبة الرشد ١٤١٩
- ٢) إتحاف السادة المتقدین بشرح إحياء علوم الدين للزیدی ، دار الفكر
- ٣) الإحسان بترتیب صحيح ابن حبان لابن بلبان ، دار الكتب العلمية ١٤١٧
- ٤) إحياء علوم الدين للغزالی ، دار القلم
- ٥) إعلاء السنن لظفر أحمد العثمانی التھانوی ، إدارة القرآن ، کراتشی
- ٦) الأمالی المطلقة لابن حجر العسقلانی ، المکتب الإسلامي
- ٧) أوجز المسالک إلى موطن مالک لزکریا الکاندھلوی ، إدارة تالیفات أشرفیہ ، ملنان

- ٨) بذل المجهود في حل أبي داود خليل أحمد الشهارنفورى ، دار الريان للتراث ١٤٠٨
- ٩) تحفة الأشراف بمعرفة الأطراف ليوسف المزى ، دار الكتب العلمية ١٤٢٠
- ١٠) تذكرة الموضوعات لمحمد طاهر الفتني الكجورانى ، دار إحياء التراث العربية ١٤١٥
- ١١) تقرير البغية بترتيب أحاديث الخلية للهيثمي و ابن حجر ، دار الكتب العلمية ١٤٢٠
- ١٢) تقرير الترمذى للنهانوى ، إدارة تاليفات أشرفية ، ملنان (أردو)
- ١٣) تلخيص الحبير في تغريب أحاديث الرافعى الكبير لابن حجر، المدينة ١٣٨٤
- ١٤) التمهيد لما في الموطأ من المعانى والمسانيد لابن عبد البر، المكتبة القدوسية ١٤٠٤
- ١٥) والنسخة الثانية : دار الكتب العلمية ١٤١٩
- ١٦) تزويه الشريعة المرفوعة لابن عراق الكنائى ، دار الكتب العلمية ١٤٠١
- ١٧) الجامع لأبي عيسى الترمذى ، دار السلام الرياض ١٤١٦
- ١٨) والنسخة الثانية: ایچ ایم سعید کمبی، کراتشی، پاکستان ،
- ١٩) الجامع الصحيح للبخاري ، دار السلام الرياض ١٤١٦
- ٢٠) والنسخة الثانية: ایچ ایم سعید کمبی، کراتشی، پاکستان
- ٢١) الجامع الصحيح لمسلم ، دار السلام الرياض ١٤١٦
- ٢٢) والنسخة الثانية: ایچ ایم سعید کمبی، کراتشی، پاکستان
- ٢٣) جامع مسانيد أبي حنيفة للخوارزمي ، دار الكتب العلمية
- ٢٤) جامع المسانيد و السنن لابن كثير ، دار الفكر ١٤١٥

- ٢٥) جمع الوسائل في شرح الشمائل للعلا على القاري ، إدارة تاليفات أشرفية ، ملنان
- ٢٦) الدرابة في تغريب أحاديث الهدایة لابن حجر العسقلانى ، دار نشر الكتب الإسلامية
- ٢٧) رياض الصالحين للنووى ، دار المأمون للتراث ١٤٠٩
- ٢٨) الزهد لأحمد بن حنبل ، دار الكتاب العربي ١٤٠٦
- ٢٩) السراج المنير للعزيزى ، مكتبة الإيمان ، مكة
- ٣٠) سنن أبي داود بتحقيق الشیخ عوامة ، مؤسسة الريان ١٤١٩
- ٣١) والتسبة الثانية: ایچ ایم سعید کمبی، کراتشی، پاکستان ، و النسخة الثالثة: دار السلام الرياض ١٤١٦
- ٣٢) السنن لابن ماجه ، دار السلام ، الرياض ١٤١٦
- ٣٣) والتسبة الثانية: ایچ ایم سعید کمبی، کراتشی - پاکستان
- ٣٤) السنن للنسائي ، دار السلام الرياض ١٤١٦
- ٣٥) والتسبة الثانية: ایچ ایم سعید کمبی، کراتشی ، پاکستان
- ٣٦) السنن الكبير للبيهقي ، دار الفكر و نشر السنة
- ٣٧) شرح ابن بطال على البخاري ، مكتبة الرشد ، الرياض
- ٣٨) شرح المناوى على الشمائل ، على هامش جمع الوسائل ، إدارة تاليفات أشرفية ، ملنان
- ٣٩) شعب الإيمان للبيهقي ، دار الكتب العلمية ١٤١٠
- ٤٠) الصحيح لابن حزم ، المكتب الإسلامي ١٣٩٥
- ٤١) عارضة الأحوذى بشرح صحيح الترمذى لابن العربي ، دار الكتب العلمية
- ٤٢) عمدة القاري شرح صحيح البخاري لبدر الدين العيني ، دار الفكر
- ٤٣) فتح البارى لأحمد بن علي بن محمد بن حجر العسقلانى ، دار إحياء التراث

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- ٤٥) الفردوس بتأثر الخطاب للديلمي ، دار الكتب العلمية ١٤٠٦
 ٤٦) فيض القدير شرح جامع الصغير للمناوي ، دار المعرفة
 ٤٧) الكاشف عن حقائق السنن شرح المشكورة للطبيبي ، إدراة القرآن ، كراتشي ١٤١٣

٤٨) كفر العمال لعلي المتقي الهندي ، دار الكتب العلمية ١٤١٩

٤٩) بجمع الزوائد للهيثمي ، دار الفكر ١٤١٤

٥٠) مختصر زوائد مسند البزار لابن حجر العسقلاني ، مؤسسة الكتب الثقافية ١٤١٢

٥١) المداري لعل الجامع الصغير للغماري ، المكتبة المكية ١٩٩٦

٥٢) مرقة المفاتيح شرح مشكورة المصايح ملا على القاري ، مكتبة إمدادية ، ملitan

٥٣) المستدرك على الصحيحين للحاكم ، دار المعرفة

٥٤) مسند أبي عوانة ، دار المعرفة ١٤١٩

٥٥) مسند أبي يعلى الموصلى ، دار المأمون للتراث ١٤٠٤

٥٦) مسند إسحاق بن راهويه ، مكتبة الإيمان ١٤١٢

٥٧) مسند الإمام أحمد بن حنبل ، دار الكتب العلمية ١٣٩٨

٥٨) المصنف لابن أبي شيبة ، دار الفكر ١٤٠٩

٥٩) المصنف لعبد الرزاق ، الشركة المتحدة للتوزيع ١٣٩٠

٦٠) المطالب العالية بروائد المسانيد الثمانية لابن حجر العسقلاني ، المكتبة المكية ١٤١٨

٦١) المعجم الأوسط للطبراني ، مكتبة المعرفة ١٤٠٥

٦٢) المعجم الكبير للطبراني ، مكتبة فضيلة

٦٣) معجم الصحابة لابن القانع ، دار الكتب العلمية ١٤١٨

٦٤) المغني عن حمل الأسفار (تخریج الأحواء) لزین الدين العراقي ،

٦٥) هدی الساری مقدمة فتح الباری لابن حجر العسقلانی ، دار المعرفة

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١) أخلاق النبي لأبي الشيخ الإصبهانی ، دار الكتاب العربي ١٤٠٦

٢) الأنوار في شمائل النبي المختار للبغوي ، دار المكتبي ، دمشق ١٤١٦

٣) زاد المعد في هدی خیر العباد لابن قیم الجوزیة ، مؤسسة الرسالة ١٤٠٦

٤) السيرة النبویة للذهبی ، دار الكتب العلمية ١٤٠٩

٥) شرح العلامة الزرقانی على المواهب اللدنیة ، دار الكتب العلمية ١٤١٧

٦) سبل الهدی والرشاد للصالحی الشامی ، دار الكتب العلمية ١٤١٤

٧) منتهی السول في وسائل الوصول إلى شمائل الرسول للحجی ، دار الحاوی ١٤١٩

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١) أسد الغابة في معرفة الصحابة لابن الأثير الجزري ، دار المعرفة

٢) الاستيعاب في معرفة الأصحاب لابن عبد البر ، دار الجليل ١٤١٣

٣) الإصابة في تمییز الصحابة لابن حجر العسقلانی ، دار الكتب العلمية

٤) الأنساب للسمعان ، دار الكتب العلمية ١٤١٩

٥) البداية والنهاية لابن کثیر ، دار المعارف ١٤١١

٦) تاریخ أبي زرعة الدمشقی للنصری ، دار الكتب العلمية ١٤١٧

٧) تاریخ الإسلام للذهبی ، دار الكتاب العربي ١٤١٥

٨) تاریخ أسماء الثقات لابن شاهین ، دار الكتب العلمية ١٤٠٦

- ٩) تاريخ الأمم والملوك للطبرى ، دار الفكر ١٤١٨
- ١٠) تاريخ بغداد للخطيب مع ذيله ، دار الكتب العربي
- ١١) .التاريخ الكبير للبخاري ، دار الكتب العلمية
- ١٢) تاريخ مدينة دمشق لابن عساكر ، دار الفكر
- ١٣) تذكرة الحفاظ للذهبي ، دار إحياء التراث العربي
- ١٤) تعجيل المنفعة لابن حجر العسقلانى ، دار الكتب العلمية ١٤١٦
- ١٥) تقریب التهذیب لابن حجر بتحقيق محمد عوامة ، دار ابن حزم ١٤٢٠
- ١٦) التدوین في أخبار قزوین للرافعی ، دار الكتب العلمية
- ١٧) تهذیب تاريخ دمشق للبدراوى ، دار إحياء التراث العربي ١٤٠٧
- ١٨) تهذیب التهذیب لابن حجر العسقلانى ، دار الفكر ١٤١٥
- ١٩) تهذیب الكمال في أسماء الرجال للمزري ، دار الفكر ١٤١٤
- ٢٠) الثقات لابن حبان ، دار الكتب العلمية ١٤١٩
- ٢١) الجرح و التعديل لابن أبي حاتم الرازى ، دائرة المعارف ، الهند
- ٢٢) حلية الأولياء و طبقات الأصنیاء لأبي نعيم الأصفهانی ، دار الكتب العلمية ١٤١٨
- ٢٣) خلاصة تذهیب تهذیب الكمال للخزرجی ، مكتبة المطبوعات الإسلامية ، حلب
- ٢٤) الدرر الكامنة لابن حجر العسقلانى ، دائرة المعارف ، الهند
- ٢٥) الدياج المذهب في معرفة أعيان المذهب لابن فرحون ، دار الكتب العلمية ١٤١٧
- ٢٦) سؤالات أبي عبد الآلهي أبي داود السجستاني ، دار الاستقامة ١٤١٨
- ٢٧) سير أعلام النبلاء للذهبي ، موسسة الرسالة ١٤٠٢
- ٢٨) شذرات الذهب لابن العماد ، دار إحياء التراث العربي
- ٢٩) صفة الصفورة لابن الجوزي ، دار الفكر ١٤١٢
- ٣٠) الضعفاء الكبير للعقيلي ، دار الكتب العلمية ١٤٠٤
- ٣١) الضعفاء و المتروكين للدارقطني ، موسسة الرسالة

- ٣٢) الطبقات الكبرى لابن سعد ، دار الكتب العلمية ١٤١٨
- ٣٣) العلل و معرفة الرجال لأحمد بن حنبل ، المكتبة الإسلامية تركيا
- ٣٤) و النسخة الثانية : موسسة الكتب الثقافية ١٤١٠
- ٣٥) الكاشف للذهبي بتحقيق محمد عوامة ، دار الفيلة ١٤١٣
- ٣٦) الكامل في التاريخ لابن الأثير ، دار الصادر
- ٣٧) الكامل في ضعفاء الرجال لابن عدي ، دار الكتب العلمية ١٤١٨
- ٣٨) و النسخة الثانية : دار الفكر ١٤٠٤
- ٣٩) كسف النقاب عن الأسماء و الألقاب لابن الجوزي ، دار السلام ١٤١٣
- ٤٠) لسان الميزان لابن حجر العسقلانى ، إدارة تاليفات أشرفية ، ملننان
- ٤١) المحررمين لابن حيان البستي ، دار الوعي ١٤٠٢
- ٤٢) معجم البلدان لياقوت الحموي ، دار الصادر ١٣٩٩
- ٤٣) معجم الشيوخ أبي المعجم الكبير للذهبي ، مكتبة الصديق ١٤٠٨
- ٤٤) المعازي للواقدى ، مؤسسة الأعلى
- ٤٥) المعني في الضعفاء للذهبي ، دار الكتب العلمية ١٤١٨
- ٤٦) مناقب الإمام أبي حنيفة و صاحبيه للذهبي مع تعلیقات الكوثري ، أبيح أيام سعيد ، كراتشي
- ٤٧) المنتظم في تواریخ الملوك والأمم لابن الجوزي ، دار الفكر ١٤١٥
- ٤٨) ميزان الاعتدال للذهبي ، المكتبة الأثرية ، باكستان
- ٤٩) النجوم الزاهرة لابن تغري بردي ، المؤسسة المصرية العامة
- ٥٠) وفيات الأعيان لابن خلkan ، دار الكتب العلمية ١٤١٩

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- ١) إمداد المفتين أي فتاوى دار العلوم ديبوند للمفتى شفيع العثماني ، دار الإشاعة ، كراتشي
- ٢) الخاوي للفتاوى للسيوطى ، فاروفى كتب خانه ، ملستان
- ٣) رد المحتار لأبن عابدين الثامنى ، دار الفكر ١٣٨٦
- ٤) فتاوى دار العلوم ديبوند مكمل مبوب ، إدارة المعارف ، كراتشي ١٣٨٣
- ٥) فتاوى محمودية للمفتى محمود حسن الكنكروهي ، كتب خانه مظهري ، كراتشي
- ٦) كفاية المفتى لحمد كفاية الله الدهلوى ، مكتبة إمدادية ، ملستان
- ٧) المجموع شرح المذهب للنورى ، دار الفكر ١٤١٧

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- ١) انتضاء الصراط المستقيم لابن تيمية ، مكتبة الرشد ، الرياض ١٤١١
- ٢) التشبه في الإسلام للقاري محمد طيب ، إدارة إسلاميات ، لاہور
- ٣) حاشية الصارى على شرح الدردير ،
- ٤) الحجۃ التامة في لبس العمامة ،
- ٥) در الفمامۃ في ذر الطیسان و الغذۃ و العمامة لابن حجر الھیتمی ، مصر
- ٦) الدعامة في سنة أحكام العمامة لابن حعفر الكاتب ، مکتبة الإمام الشافعی ، الرياض

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٧) شأبب الفمامۃ في تحقيق مسألة العمامة ،

٨) القول الأساس في القلسنة و تنطية الراس لسراج أحمد

اللغة

- ١) تاج العروس للمرتضى الزبيدي ، دار الفكر
- ٢) الصحاح للجوهرى
- ٣) لسان العرب لابن منظور الأفريقي ، نشر أدب المخواة ، إیران
- ٤) القاموس المحيط للفیروزآبادی ، مؤسسة الرسالة ، ١٤٠٧
- ٥) جمع بحار الأنوار محمد طاهر الفتني الكجورانی. مکتبة الإیمان ١٤١٥
- ٦) مختار الصحاح للرازى
- ٧) النهاية في غريب الحديث و الآثر لابن الأثير الجزرى ، مؤسسة إسماعيلين ، إیران
- ٨)

The Hans Wehr dictionary of modern written Arabic (٩)

الأحاديث المرفوعة

- ١) عن عائشة رضي الله عنها: أن النبي صلوات الله عليه كان يلبس من القلنسى في السفر ذوات الأذان وفي الحضر المشمرة يعني الشامية ^١
- ٢) عن ابن عمر رضي الله عنهما: كان رسول الله صلوات الله عليه يلبس قلنسوة بيضاء ^٢
- ٣) عن ابن عمر رضي الله عنهما: كان رسول الله صلوات الله عليه يلبس كمة بيضاء ^٣
- ٤) عن ابن عباس رضي الله عنهما: كان لرسول الله صلوات الله عليه ثلات قلنسى. قلنسوة بيضاء مصرية وقلنسوة برد حبرة وقلنسوة ذات أذان يلبسها في السفر وربما وضعها بين يديه إذا صلى ^٤
- ٥) عن ابن مسعود رضي الله عنه عن النبي صلوات الله عليه قال: كان على موسى يوم كلمة رب كساء صوف وجبة صرف وكمة صوف وسرابيل صوف وكانت نعلاه من جلد حمار ميت ^٥

^١ رواه أبوالشجاع في أخلاق النبى ص ١٠٤ . قال العراقي في شرح الترمذى: وأحمد الأسانيد في القلنسى ما رواه أبوالشجاع عن عائشة . كذلك في الإشاف ١٢٩ / ٧ و في الأنوار للبغوى "ذوات الأذان" بدل "ذوات الأذان" . وقد رواه الخطيب أيضاً في الجامع لأخلاق الرأوى و آداب السابع ٣٨٣ / ١ الطبرانى في الكبير و قال المتبنى في المجمع ٥ / ٢١١ : فيه عبد الله بن سراش و تقه ابن جبان و قال ربنا اخطأ و ضعفه جمهور الأئمة و بقية رجاله ثقات قال العزيزى في السراج المزروع ١١٣ : إسناده حسن

^٢ قال الميسى (المجمع ٢١١ / ٥) رواه الطبرانى في الأوسط (٦١٧٩) عن شيخه محمد بن حنيفة الواسطي وهو ضعيف لم بالقرى . قال الراتقى: لكن ثابعه محمد بن زهرة بن قفضل عن روح بن قرة عن ابن خرمان عند ابن عساكر ١٩٢ / ٤ و محمد بن عقبة عن ابن سراش عند أبوالشجاع ص ١٠٣ فيتقوى هما و لكن الظاهر أن هذا و الذى قبله حدث واحد كما يظهر من أسانيدهما و الله أعلم

^٣ أبوالشجاع في أخلاق النبى ص ١٠٤ . قال العراقي في المعنون عن حل الأسفار ٢ / ٢٧٦: ضعيف . وكذلك ضعفه الفتوى في تذكرة المرضعات ص ١٥٥ . و أما ما قال الشيخ علوش في زوائد الأجزاء المنشورة عن ٤١٨: إسناده واه، المزرمى هو محمد بن عبيد الله و هو متزوك بالغ فقهه لأن المزرمى هنا هو عبد الملك بن أبي سليمان كما في كشف النقاب وهو صدوق له لوهام كما في التفريغ . و في سبل المدى ٧ / ٢٨٤ "مصرية" بدل "مصرية".

^٤ رواه الترمذى ص ٢٠٤ (١٦٢٤) و قال: لهذا حديث غريب لا تعرفه إلا من حيث تحيط بحاجة الأعرج . الم . وقال العزيزى رواه البيهقي في السنن الكبرى ١ / ٩٦ و قال: لهذا الحديث أحد ما أنكر على محمد بن يونس الكتبي . و قال ابن عثيمين

- ٦) عن عائشة رضي الله عنها: أن النبي صلوات الله عليه كان يلبس من القلنسى ذات الأذان ^٦
 - ٧) عن عائشة رضي الله عنها: كان لرسول الله صلوات الله عليه قلنسوة بيضاء لاطئة يلبسها ^٧
 - ٨) عن جعفر بن محمد عن أبيه عن جده رضي الله عنهما: أن رسول الله صلوات الله عليه كان يلبس القلنسى البيض و المزورات و ذوات الأذان ^٨
 - ٩) عن ركادة رضي الله عنها: فرق ما بيننا وبين المشركين العمام على القلنسى ^٩
 - ١٠) عن عائشة رضي الله عنها: قالت: كان صلوات الله عليه إذا دخل الحلة غطى رأسه وإذا أتي أهله غطى رأسه ^{١٠}
- منها بما رواه القرطبي في الجامع لأحكام القرآن ٢٨٧ / ٧ عن ابن القاسم قال سمعت مالكا يقول: كان موسى إذا غضب طلع الدخان من قفسته و روى ابن عساكر (١٦١ / ٦١) نهره عن زيد بن أسلم و منها ما أخرجه ابن أبي شيبة في مصنفه ١٨٥ / ٧ عن وهب بن منبه قال كان على موسى يوم ناجي ربه عند الشجرة جبة من صوف و بيان من صوف وقلنسوة من صوف.

^٦ رواه الحافظ أبو القاسم البختي الرازى في فوائد الأجزاء المنشورة لعلوش ص ٤١٧ وقال علوش: فيه الفضل بن محمد الياهلى كذبه ابن عدى والدارقطنى . و أخرجه أبوالشجاع في أخلاق النبى و (إسناده حسن إن سلم من تسوية ابن مسفي (الرازى)) فإنه كان يدلس تدبّس التسوية إلى

^٧ ابن عساكر ٤ / ١٩٣ و فيه عاصم بن سليمان الزورى و نعله الكوزي البصري الذى قال الذهبي: هو متهم ، سورة الذهبي ص ٤٩١ . و انظر الكامل لابن عدى ٦ / ٤١٢ وهو في فيض القدير (٧١٦٧) بلفظ "كان يلبس قلنسوة بيضاء لاطئة". و الحديث تشهد له روايات أخرى حتى يمكن حسن التبرير

^٨ أورده الذهبي في سورة ص ٤٩١ و فيه عاصم بن سليمان فقال الذهبي: عاصم هذا هو البصري متهم بالكذب . و عزاه الشامي في سبل المدى ٧ / ٢٨٥ إلى ابن عساكر و لكن لم يجد في ثبت القلنسى من الطبيع فلم يسقط منه لأنه في المختصر ٢٣٢ / ٢

^٩ قال الترمذى ص ٣٠٨ (١٧٨٤): "هذا حديث حسن غريب وإسناده ليس بالقائم، ولا تزعم أنها الحسن العسقلانى ولا ابن رسكانة". و رواه أبو داود ص ٥٦٦ (٤٠٧٨) و الحاكم ٣ / ٤٥٢ و غيرها . قال البخارى في تاريخه ١ / ٨٢: "إسناده بهول لا يهرب سعى بعضهم عن بعض". و قال الذهبي: "لم يصح حديثه"- أي حديث محمد بن ركادة الراوى - "قد يحيى التهذيب ١٥٢ / ٧ . و في هنا الإسناد اختلاف كثير، انظر بذلك المجهود ٦ / ٤٠١ و شذوذ الأشراف ١٧٤ / ٣

^{١٠} رواه البيهقي في السنن الكبرى ١ / ٩٦ و قال: لهذا الحديث أحد ما أنكر على محمد بن يونس الكتبي . و قال ابن عثيمين

- ١١) عن حبيب بن صالح رحمه الله مرسلا: كان رسول الله ﷺ إذا دخل الخلاء ليس حذاءه وغطى رأسه^{١١}
- ١٢) عن عائشة رضي الله عنها: أن رسول الله ﷺ كانت له كمة بيضاء^{١٢}
- ١٣) عن أبي هريرة رضي الله عنه: رأيت رسول الله ﷺ وعليه قلنسوة بيضاء شامية (طويلة)^{١٣}
- ١٤) عن أبي فرصة قال: كسان رسول الله ﷺ برسنا و قال: البسم^{١٤}
- ١٥) عن وائلة رضي الله عنها: تقطبة الرأس بالنهار فقه و بالليل ريبة^{١٥}
- ١٦) عن ركابة رضي الله عنها: قال النبي ﷺ: لا تزال أمني على الفطرة ما لبسوا العمائم على القلنسو^{١٦}

٧/٥٥٥: وهذا لا أعلم رواه غير الكوفي هنا الأحاديث... اخ. قال الترمذى في المجموع ١١٣/٢ في حدث الكوفي: هو ضعيف. قال عبد الصعب: تابعة أبو حاتم يزيد العمى عند ابن الأعرابى في كتاب المعمم (١٠٨٥) وتابعة أيضاً علي بن حيان عند أبي نعيم في الحلية ٧/١٥٨ فنهر قري ان شاء الله.

^{١١} رواه البهقى في السنن الكبرى ١٩٦ عن حبيب بن صالح مرسلا، و قال الناوى في فیض القدر (٦٦٦٧): فيه أبو بكر بن عبد الله قال الذهنى: ضعيف. و نقله الترمذى في المجموع ٢/١١٣ و قال: وقد اتفق العلماء على أن الحديث المرسل و التضعيف و المرفوف يتسامح به في فضائل الأعمال و يعمل بمحضه و هذا منها، اهـ و قال العزيزى ٦١/٤ قال الشيخ: حدث حسن لغيره

^{١٢} رواه ابن عساكر و فيه عاصم بن سليمان الكرازى البصري و هو متهم. و حدث ابن عمر عند الطبرانى شاهد له

^{١٣} أبو الشيخ في أخلاقي النبي ص ١٠٤ و هو في جامع المسانيد لأبي حنيفة ١٩٨ و الحديث ضعيف جداً كما قال ابن حبان في المجموع ١٣٧ و لكن له شاهد

^{١٤} رواه الطبرانى في الكبير ٣/١٩٧ و قال الحشمى في الجمع ٥/١٣٧: فيه جماعة لم أعرف لهم. قال الراوى: سنذكر شاهد له عند ابن أبي عاصم و كذلك يشهد له ما في طبقات المحدثين بإسناده ٣/٤٣

^{١٥} ابن عدي في الكامل ٨/٢٥٦ و في المطبوع "رفقة" بدل "فقه" و في فیض القدر (٢٣٣٦) و ميزان الاعتدال ٤/٢٦٩ ابن عدي

"فقه". قال الناوى: فيه نعيم بن حماد قال الذهنى: لين الحديث عن بنته و حاله معروفة. اهـ قال عبد الصعب غفر له ولوالديه: قال الحافظ ابن حجر في الأمالي المطلقة ص ١٤٧: "نعم من شرائع البخارى لم يضعن فيه أحد بعده و ابن عليه أحد و ابن معين. اهـ ولكن في هذا بحث لا يسعه المقام.

- ١٧) عن فرقده رضي الله عنه: أكلت مع رسول الله ﷺ ورأيت عليه قلنسوة بيضاء في وسط رأسه^{١٧}
- ١٨) عن ابن عمر رضي الله عنه أن رجلاً قال: يا رسول الله ما يلبس المحرم من الثياب؟ فقال رسول الله ﷺ: لا تلبسو التميس لا العمائم و لا السراويلات و لا البرانس اخ^{١٨}
- ١٩) عن ابن عباس رضي الله عنه: كان ^{رضي الله عنه} يلبس القلنسو تحت العمائم وبغير العمائم ويلبس العمائم بغير قلنسو وكان يلبس القلنسو الشامية وهن البيض المصري ويلبس ذوات الآذان في الحرب وكان ربما نزع قلنسوته فجعلها سترة بين يديه وهو يصلى^{١٩}
- ٢٠) عن عائشة رضي الله عنها: أن رسول الله ﷺ كانت له كمة بيضاء^{٢٠}

٢١) عن ابن عباس رضي الله عنه: كان لرسول الله ﷺ قلنسوة أسطاط - أي جلود - وكان فيها ثقبة^{٢١}

٢٢) عن أنس رضي الله عنه: كان رسول الله ﷺ يلبس كمة بيضاء^{٢٢}

٢٣) عن وائلة بن الأسقح رضي الله عنه: قال لما فتح رسول الله ﷺ خوبير جعلت له مائدة فأكل متراكماً وأطلى وأصابته الشمس فلبس الظللة^{٢٣}

^{١٦} الدبلومي في الفردوس بتأثر الخطاب ٩٣/٥

^{١٧} ابن السكن في المعرفة عن محمد بن سلام عن الحسن، ذكره الشامي في سبل المدى ٧/٢٨٤ و نقله الحافظ في الإصابة ٥/٢٠٧ و سكت عنه.

^{١٨} صحيح البخاري ص ٨٦٣ (٥٨٠٣)

^{١٩} رواه ابن عساكر و الروياني ورمز له السيرطي بالضعف كذا في فیض القدر ٤٤٦/٥ ولكن لم أجده في المطبوع من تاريخ دمشق فلعله مما سقط من المطبوع. و له شواهد كثيرة لبعض أحزاجه

^{٢٠} رواه الدمشقى، كذا في شرح الزرقان على الراھب ٦/٢٢٨ و في سبل المدى ٧/٢٨٤ و لعله في "سرة النبي"

^{٢١} للدمياطى. وعند ابن عساكر ١٩٣/٤ شله ٢٨٤/٧

^{٢٢} رواه أبو الحسن البلاذرى في تاريخه، كذا في سبل المدى ٧/٢٨٤

^{٢٣} ابن عساكر في تاريخه ٤/١٩٣ أو سبل المدى ٧/٢٨٥. وضيقه في الدعامة ص ٤٧ و مرت شواهد

^{٢٤} الطبرانى في الكبير ٢٢/٦٢ و ابن عساكر ٢٥/٧٨ و قال المتنى (المجمع ٧٩١٧): رواه الطبرانى من

- ٤) عن مكحول قال: لما افتح رسول الله ﷺ خبر أكل متكتاً وليس ببرطة و تور ^{٢٤}
- ٥) عن الفلان بن عاصم ^{رضي الله عنه}: أتى النبي ﷺ فوجدهم يصلون في البرانس... الخ ^{٢٥}
- ٦) عن عمر بن الخطاب ^{رضي الله عنه} يقول سمعت رسول الله ﷺ يقول: الشهداء أربعة رجل مؤمن حيد الإيمان لقي العدو فصدق الله حتى قتل فذلك الذي يرفع الناس إليه أعينهم يوم القيمة هكذا ورفع رأسه حتى وقعت قلنسوته قال فما أدرى قلنسوة عمر أراد أم قلنسوة النبي صلى الله عليه وسلم... الخ ^{٢٦}
- ٧) عن عبد الرحمن بن زيد بن جابر : قاتل رسول الله ﷺ يوم خير... وعليه عمامة و على العمامة قلنسوة من المطر السجحان ^{٢٧}
- ٨) عن عائشة ^{رضي الله عنها}: سمعت رسول الله ﷺ يقول: وإنما نهى النساء عن حبس عن الخاد الكمام وليس النعال وجلوس في الحالس وخطر بالقضيب وليس الأزر والأردية بغير درع ^{٢٨}
- ٩) عن وائل بن حجر ^{رضي الله عنه}: صليت مع رسول الله ﷺ وأصحابه فرأيتهم يرفعون أيديهم في البرانس ^{٢٩}

- ١٠) زياد بن سيار: أن آبا قرقافة ^{رضي الله عنه} كان عليه برقس كساه إيا النبي ﷺ ^{٣٠}
- ١١) عن ركناة ^{رضي الله عنها}: قال رسول الله ﷺ: العمامة على القنسوة فصل ما بيننا وبين المشركيين ^{٣١}
- ١٢) عن ابن عباس ^{رضي الله عنهما}: قال رسول الله ﷺ: يتزل أخي عيسى بن مرع من السماء على جبل ^{٣٢}
- ١٣) عن عبد الله بن بسر ^{رضي الله عنه}: رأيت رسول الله ﷺ وله قلنسوة طربلة وقلنسوة لها أذناث و قلنسوة لاطية ^{٣٣}
- ١٤) عن عائشة ^{رضي الله عنها}: ما أتى رسول الله ﷺ أحداً من نساء إلا متقدعاً برخصي التوب على رأسه ^{٣٤}
- ١٥) أم سلمة ^{رضي الله عنها}: كان رسول الله ﷺ إذا أتى امرأة من نساء غمض عينيه وقع رأسه وقال للتي تحته: عليك بالسکينة والوقار ^{٣٥}

- ^{٢٤} صحيح ابن حجرة ٢٢٣/١ وقال عثمة: استاده صحيح، ورواه أبو داود من ١٠٥ (٧٢٨)
- ^{٢٥} الأحاديث المثنوية ٢٧٨/٢ و رجاله موثقون و يزيد ما في طبقات المحدثين بإصبعهان ٣٢٤/٣ وما رواه الطبراني في الكبير ١٩/٣
- ^{٢٦} رواه ابن قانع في معجمه (١٥٣٤) و أبو نعيم في تاريخ (صبهان ٢٥٦٧ و الطبراني في الكبير ٣٣٦/١٨) وقال المشي في المجمع (٢٢٢٦): رجاله موثقون.
- ^{٢٧} فيض القدير ٥٧٢٥ عن الباوردي
- ^{٢٨} ابن عباس ٤٧، كفر العمال (٣٩٧١٩) وفيه جماعة من الضعفاء.
- ^{٢٩} أبو الشيف ١٠٤ و فيه ضعفاء منهم عثمان بن عبد الله القرشي الأموي وهو متزوج
- ^{٣٠} أخلاق النبي ص ١٩٨ وفيه محمد بن القاسم الأسدي ضعيف جداً
- ^{٣١} تاريخ بغداد ١٦٢/٥ وفيه معروف أبو الخطاب وهو ضعيف

- ^{٣٢} ابن عباس ٤٧، كفر العمال (٣٩٧١٩) و فيه جماعة من الضعفاء.
- ^{٣٣} أبو الشيف ١٠٤ و فيه ضعفاء منهم عثمان بن عبد الله القرishi الأموي وهو متزوج
- ^{٣٤} أخلاق النبي ص ١٩٨ وفيه محمد بن القاسم الأسدي ضعيف جداً
- ^{٣٥} تاريخ بغداد ١٦٢/٥ وفيه معروف أبو الخطاب وهو ضعيف

و من الأحاديث الموقوفة:^{٣٦}
١) عن أبي سليمان بن حبيب: رأيت على رسول الله قلنسوة أسماط لها أذنان قد نقب لها ححران في أذنيهما^{٣٧}

٢) عن زياد بن سيار: كان على أبي قرصافة ببرنس من كسوة النبي^{٣٨} ... الخ^{٣٩}

٣) عن علي بن أبي طالب: أن النبي^{٤٠} وضع قلنسوة وصلى إليها^{٤١}

٤) عن أمامة^{٤٢}: قال رسول الله^{٤٣}: من أشراط الساعة أن توضع العمائم وتلبس القلانس^{٤٤}

٥) عن سليمان بن أبي عبد الله^{٤٥}: فبينا النبي^{٤٦} بالجعرانة وعليه ببرنس قد ظلل به عليه... الخ^{٤٧}

١) عن الحسن رحمه الله: كان القوم يسجدون على العمامة والقلنسوة^{٤٨}

٢) عن عبد الله بن أبي بكر^{٤٩}: ما كان أحد من القراء إلا له ببرنس يغدو فيه^{٥٠}

٣) عن مالك رحمه الله: لا يلبسها - أي البرانس - وكانت يلبسونها هنا^{٥١}

٤) عن إبراهيم رحمه الله: كانوا يصلون في مساقتهم وبرانسهم وطبالسهم^{٥٢}

٥) عن سليمان بن أبي عبد الله رحمه الله قال: أدركت المهاجرين الأولين يعتدون بعمائم
كريبيس سود وبياض وحمر وخضر وصفر يضع أحدهما العمامة على رأسه ويضع
القلنسوة فوقها ثم يدبر العمامة هكذا يعني على كوره لا يخرجها من تحت ذقنه^{٥٣}

٦) عن محمود بن لبيد^{٥٤}: قال قال رسول الله^{٥٥} لأصحابه: إن الملائكة قد سوت
فسرموا فأعلموا بالصور في مغافرهم وقلانسهم^{٥٦}

٧) عن ابن القاسم: قال مالك رحمه الله - وذكر ليس الخ - قال: قوم يكرهون لباس^{٥٧}
ويلبسون القلانس بالآخر، فعجبنا من اختلاف رأيهم^{٥٨}

^{٣٦} أبخاري تعليقاً - باب السجود في شدة الحر من ٥٦-٥٧ وجزم به ومعلوم أن تعليقات البخاري مقوله إذا جزم بما وفيا
تول المحافظ رضله ابن أبي شيبة (٢٩٨/١) فليس في المطبوع ذكر القلنسوة ولا عند عبد الرزاق ٤٠٠/١
ولا البيهقي ٤١٠٦ والله أعلم

^{٣٧} فتح الباري ١٠/٢٧٢، عمدة القاري ٢٠٦/٢١

^{٣٨} فتح الباري ١٠/٢٧٢، عمدة القاري ٢٠٦/٢١

^{٣٩} المصنف لعبد الرزاق ١/٤٠١ و رجاله رجال الصحيح

^{٤٠} الآحاد والثانى ٣/٣٢ وفيه عبد الله بن بزید البکری قال أبی حاتم: ضعیف الحديث ذاہب الحديث

^{٤١} الآحاد والثانى ٢/٢٧٩ و رجاله موثقون و بزیده ما في طبقات المحدثین باصبهان ٣/٣٤ وما رواه

^{٤٢} الطبرانی بـ الكبیر ٣/١٩

^{٤٣} التدوین في أخبار قزوین ٤/١٤٥

^{٤٤} الفردوس بتأثیر الخطاب ٤/٥

^{٤٥} المستند المستخرج على صحيح الإمام مسلم لأبي نعيم ٣/٢٦٧

^{٤٦} مسند إسحاق بن راهويه ٣/٨٨٢ والمصنف لابن أبي شيبة ٦/٤٨٦ و رجاله رجال الصحيح إلا سليمان بن عبد الله^{٤٧}
مقبول

^{٤٧} ابن سعد ٢/١٦ و المغارizi للرازي ١/٧٥ و رجاله ثقات إلا الواقدي وهو مقبول في المغارizi

^{٤٨} التمهيد ١٤/٢٦١

ABOUT THE BOOK

One cannot possibly overstate how important and relevant a piece of work this book (*The crown of a believer*) is, under the present circumstances. Not only does it succinctly succeed in proving beyond doubt the relevance of the *topī*, but it also sounds out a clear and explicit message:

"In every era Allāh will use his chosen ones to defend and uphold the true way of life of Rasūlullāh regardless of the plots and ways of the enemies of Islām."

Moulana Ahmed Suleman Khatani

Headgears are not a simple head-cover, but it has a mystic socio-religious semblance and has served as a customary symbol in man's socio-cultural endeavour. Behind every size, shape or colour there is a meaning which signifies the origin of wearer, his dialect, religion, caste and as well as his profession. The author has taken great pains to establish the headgear in the light of the sunnah and other reliable sources. He has described the Sunnah headgear in a most scholarly and commendable manner. In an era when one sees more hair than headgears, outside and even in the Masjid, a book of this nature is most welcome. Indeed, wearing the headgear is not ritualistic at all, and it should form part of our overall efforts of reviving the Sunnah and the spirit of Islam.

Moulana Ashraf Dockrat

ZAM ZAM PUBLISHER
KARACHI-PAKISTAN